

# The Baptist Record

"THY KINGDOM COME"

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NEW SERIES  
VOLUME XXXIII. No. 24

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Dr. R. B. Gunter is helping Pastor Grafton in his meeting at Coldwater this week. Here is where this editor was converted, united with the church and was licensed to preach. We have every reason to wish for them a gracious meeting.

Some friend, probably a child, writes to ask the command to work six days, means to work by daylight and rest at night. No, it means that six of the days in the week are days in which to labor, and that all work must be done on these days, and that the other day of the week is to be free from labor, that we may rest and give it to the Lord as a holy day.

We were glad to have a visit at Baptist Headquarters from Dr. W. A. Hancock and brother Cook. Brother Hancock is one of our Mississippians who is held in high esteem at the Ft. Worth Seminary, with which he has been connected for a dozen years. They had just come from a good meeting in Petal-Harvey Church, Hattiesburg, in which Pastor A. C. Parker baptized ten new members. Brother Hancock will be with Pastor A. B. Weathersby in a meeting in Tylertown in July.

Rev. C. S. Moulder is happy and making others happy in his work for Mississippi Woman's College in Hattiesburg. He has carried several groups of young women in his car down to Hattiesburg who become acquainted with the place and people, fall in love with the way things are done and decide to enter the college at the opening of the next session. In spite of the talk about financial depression the outlook for the opening in September is better than it was last year.

Dr. John L. Hill, Book Editor for the Sunday School Board, will utilize his vacation in June for a hurried trip to Vienna, Austria, to attend the International Rotary Convention. At the District Conference of Rotary Clubs of Tennessee last month Doctor Hill was elected Regional Governor for the next twelve months, by virtue of which honor he was sent free of personal expense by the International Rotary organization to this convention. The Board is glad for Doctor Hill to have this opportunity, and the enrichment of his own life by this experience will result in great benefit and blessing to the many people of our Southland with whom he comes in contact.—S. S. Board.

Pastor Meadows and the saints at Pelahatchie are happy in the results of a good meeting in which Dr. H. L. Martin helped them for eight days. The interest and attendance were good throughout. There were 16 additions, ten of them by baptism, and the church built up. The singing was led by Mr. John Farmer of Forest.

Last Sunday was by the will of the State Convention given to a special collection for our Orphanage. But many of the churches never even mentioned the matter, and no opportunity was given for people to contribute. Where the people do not take The Baptist Record, they didn't know that there was any such effort. Our causes suffer, the people are not developed where the denominational paper does not go. On whom is this responsibility for failure?

The Highland Baptist Church of Montgomery, Ala., on Sunday, May 31st, by unanimous vote, extended a call to the Rev. Chas. F. Leek, who has been with the Southern Baptist Theological Seminary three years as a student and six years as an official, and Bro. Leek has accepted. He and his family will move to Montgomery in time to begin their new service by Sunday, July 19th. The Montgomery Church is one of six Baptist Churches in that city and reports a membership of 1,333 and a Sunday School enrollment of 1,196. It has recently constructed a model educational building. Before going to Louisville and during his entire term there Bro. Leek has served in full-time pastoral capacities, his present charge is with the Buechel Baptist Church, a growing suburban church in the edge of Louisville.

Dr. L. G. Cleverdon has been elected President of Judson College in Alabama. We had heard that Judson was making an effort to secure this fine man for their presidency and now comes the announcement of his acceptance. We know of no finer young man in the educational field than Dr. Cleverdon, and we heartily congratulate Judson upon securing him. He took his B.A. degree in Furman University, his theological course at the Baptist Bible Institute, his M.A. degree at Tulane and his Ph.D. at Yale University. He is full of energy and is devoted to his work. He was head of the Department of Christian Training at the Baptist Bible Institute for several years, and won everybody by his charming personality. He was for a few years pastor in Alexandria, La. His high ideals fit him superbly for the presidency of a Christian college.

W. Q. Maer, missionary to Chile, is now on furlough. He recently assisted in a meeting in his old church at Hernando, and will supply at Temple Church, Memphis, for Pastor Black, who has been given a four months vacation to recuperate in health.

Pastor W. E. Farr conducted his own meeting at Tchula which ran for ten days. The congregations were very large both morning and evening. There were five additions on profession of faith and two by letter. This church has lost some good members recently by death and removal, but this meeting greatly strengthened the whole church.

The Word and Way passes along the information that one man last year made three million dollars by "placing cigarettes in the mouths of women and adolescent youth". And judgment day is coming. Can the blessing of God be on an institution which is endowed by money made with six additions by baptism and three by let-in the degradation of women and youth?

A ten days meeting has just closed at Prentiss. One fine young man, Rex Polk, surrendered to the call to preach. The preaching was by the pastor, Dr. W. E. Farr, and his son, W. E. Farr, Jr., led the singing most satisfactorily. The morning service was held at eight o'clock and the people thronged the church. It was in every way a helpful meeting. As in so many places where the financial condition has been bad, the spiritual tide runs high.

A few days ago as we entered a train in Jackson, a young man started conversation and was soon telling us he was on his way to see his mother whom he had not seen for twelve years. He had been in Panama all this time working for the Standard Oil Co. and expected to see his mother in the morning when he got to Chicago. He was going to take her by surprise. He was almost beside himself with joy. He felt so good that he wanted to give me a cigar, and wanted to know if I wouldn't take some Cola Cola; soon offered me some candy and insisted that I have his magazine of detective stories. Apparently he would have given away almost anything he had. It seems to me I have seen happy Christians who in utter joy were glad to give and to do anything for others. Yes joy loves to share. And giving increases the joy. Have you tried it?



# Article One WHERE IS THE COUNTRY CHURCH OF YESTERDAY?

Jasper N. Barnette

Recently the above question was asked in an article which appeared in one of our denominational papers and the answer given was, "Gone."

As this answer was not in keeping with the writer's experience and observation, some investigation was made and we are giving here the findings.

More people in Southern Baptist rural churches now than ten years ago. Southern Baptist rural churches had approximately a net gain of 550,000 in the ten year period 1919-1929. This is an average net gain of 55,000 each year for ten years.

More people in Southern Baptist rural Sunday schools now than ten years ago. Southern Baptist rural Sunday schools have had a net gain in enrollment of approximately 571,000 in ten years 1919-1929. This is an average net gain of 57,000 each year for ten years.

More young people studying to be good church members now than ten years ago. There are approximately 104,900 more young people enrolled in the B. Y. P. U.'s in our rural churches than they had ten years ago. Southern Baptists have three times as many B. Y. P. U.'s in the rural churches as they had ten years ago.

More rural churches have Sunday schools now than ten years ago. From 15,050 rural Sunday schools in 1919 to 17,826 in 1929, or 2,776 new rural Sunday schools in ten years is the record. In 1919 Southern Baptists had 7,617 churches without Sunday schools. At the present time there are only 3,036 such churches.

Rural Baptist churches are on the average larger now than they were ten years ago. During the ten year period, 1919-1929, Southern Baptist rural churches had an average net gain per church of twenty-six members. That is to say, rural Baptist churches are on the average twenty-six members larger now than ten years ago.

Rural Baptist Sunday schools are larger now than ten years ago. From 1919 to 1929 Southern Baptist rural Sunday schools had an average net increase per church of thirty-two. In 1919 the average enrollment was seventy-nine; by 1929 the average enrollment had reached one hundred and eleven, a gain of 32 per cent.

More rural churches giving to denominational causes now than five years ago. In 1919 Southern Baptists had 8,291 churches which did not report one penny given to any denominational cause. In 1929 only 7,392 failed to give to denominational causes. In 1919, 34 per cent of all the churches failed to give; by 1929 only 30 per cent failed.

Of the churches giving 50 per cent or more of total church budget to missions in 1929 we find 88.5 per cent of them were rural churches. Of the churches which reported 33 per cent to 50 per cent of total church budget to missions in 1929 we find 88.4 per cent were rural churches.

Ratio of baptisms to church membership in rural churches lower now than ten years ago. In 1919 the ratio of baptisms to rural church membership was one to 25.6; by 1929 the ratio was one to 22.3.

More white people in rural sections now than ten years ago. The rural white population has increased about 1,250,000 since 1920. In 1920 the rural population of the South was 25,274,754. In 1930 the rural population of the South had increased to 26,471,650.

Now a few observations regarding the condition of Southern Baptist rural churches.

The Southern Baptist rural churches are not gone. Measured by numbers, baptisms, money given, leaders furnished—measured by any legitimate test, these churches have made progress.

The rural Baptist churches are not our weakness, they are our strength. How did Southern Baptists come to have nearly 4,000,000 members? The rural churches is the answer. Where did the majority of our leaders come from? The rural churches furnished them. That these rural churches can go on increasing in numbers, bap-

tisms, and gifts and at the same time see their finest and best and most capable members move away to town or go away to school and never come back is not a sign of decay but of a divine purpose and eternal faith.

We cannot judge the whole field by a few churches or a few sections. It is a sad fact that some churches are no larger now than they were ten years ago. This is also true of some urban churches. It is a fact that in some of the communities the majority of the white people have moved away. But, this is the exception and not the rule.

The rural Baptist churches have not done what they could or should. Neither have the urban churches.

Because of the rapid growth of some of our urban churches, it may make the rural churches seem insignificant. The average urban church should grow three times as fast as the average rural church because the urban population is increasing even more than three times faster.

The rural Baptist churches are not our greatest problem as some seem to think, but one of our greatest opportunities. They are our greatest opportunity for growth, for evangelism, and for enlistment. Our greatest opportunity for growth because there are 16,000,000 white people in the rural sections enrolled in any Sunday school. Our greatest opportunity for evangelism because there are 15,000,000 unchurched people in the rural sections of the South. Our greatest opportunity for enlistment because 2,565,000 or two-thirds of our church members are in the rural churches.

SOME FEW TOWN AND CITY PASTORS ARE OBSESSED WITH THE IDEA THAT THEY CAN OR SHOULD CLOSE UP ALL THE RURAL CHURCHES NEAR THEM AND BRING THE PEOPLE IN TO THEIR CHURCHES. IF THEY WOULD ONLY LIFT UP THEIR EYES AND LOOK ON THEIR OWN IMMEDIATE FIELDS, THEY WOULD FIND THEY ARE NOT MINISTERING TO ONE-HALF OF THE PEOPLE IN THEIR LEGITIMATE TERRITORY. There are other town and city pastors who have given themselves and have led their churches to encourage, assist, and aid the rural churches in developing their own work. This is as it should be. The majority of our rural constituency will not come in to the town and city churches. They need and should have their own churches in their own communities.

Some of our own people are suggesting that we follow the trend of the public school and consolidate our rural churches. Can we dare give way to "trends" and follow lines of least resistance? If we follow "trends" we will find ourselves engulfed in "community", "union", "federated" churches, robbed of conviction, void of a passion for the lost, and lacking in spiritual fervor.

If some of our rural churches are seemingly failures, it is because of neglect and not because of a lack of a field. Southern Baptist rural churches must be saved from some of their earnest but misguided friends.

—BR—

## THE QUEST FOR TRUTH (By Geo. P. White)

—O—

It is evidently clear to every careful observer that our churches are not exercising the power promised to them, notwithstanding the possession of large numbers and much wealth.

Three reasons are suggested for this condition. First, a misplaced emphasis. The emphasis is being placed on money, methods and men. All these are necessary in kingdom work, yet all of them are worthless without the power of the Holy Spirit upon them to make them efficient. We need to emphasize the Spirit's presence and power as absolutely necessary for success.

Second, so few of our church members are really engaged in doing the Lord's work. Churches with large enrollment can count by the dozen, or perhaps by the score, those who are really helping in the work. The masses are not dependable for assisting in any way in the plans or programs of the church. How many in your church will lead in public prayer, teach a class,

conduct prayer service, do personal soul winning or any other worthwhile service?

Third, many of the few workers are trying to do the work in their own strength. They lack church pride. They want to see their church what is expected of it. To fail would place stigma upon the church. Hence, they go at task with earnestness, and many use questionable methods in order to reach the goal. Their success is only partial success. The chief aim—glory of Christ—has been overlooked.

This leads me to say that the early church "were all filled with the Holy Ghost" (Acts 2:4). This gave them power and victory.

For a long time after I began to preach the work of the Holy Spirit was a puzzle to me. I read a number of books on the subject. Some of them were wise, and some otherwise, so far as making this great truth clear to me.

I wanted the power that was manifestly conferred by the Spirit. I had heard my seniors sing and pray:

"Come, Holy Spirit, heavenly Dove,  
With all Thy quickening powers;  
Kindle a flame of sacred love  
In these cold hearts of ours."

Yet there always followed this stanza:

"And shall we then forever live  
At this poor dying rate?  
Our love so faint, so cold to Thee,  
And Thine to us so great!"

I went to a meeting where the preacher brought a message on "Entire Sanctification". I accepted an invitation to be "sanctified." But failed to get the experience. I heard several say they were as good as Jesus Christ. One young lady who made that claim attended a dance the next week. Another party was discharged for stealing. Others did things unbecoming Christians. I decided that was not the kind of spiritual experience I was looking for.

Finally a study of the Word brought light. This showed me the Spirit "will guide you in all truth". I read in Jno. 7:27—"If any man willeth to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." I found my own heart saying, "I will." Step by step I made some discoveries.

First, I discovered that the Holy Spirit came on the day of Pentecost. The promise in Jno. 14:26 said, "that he may abide with you forever." I realized that my prayer for the Holy Spirit "to come" was nearly 1900 years behind. I needed to pray that my heart might be a fit place for him to dwell. My prayer life in that respect was revolutionized.

Second, I discovered that the Holy Spirit is a Person. The scriptures said: "He shall testify of me" (Jno. 15:26), "the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10), "And give not the Holy Spirit of God" (Eph. 4:30). Such passages clearly showed that the Holy Spirit is not an influence that in some indefinable way could come over a person and give him special power to do God's work. Such acts require intelligence, understanding, emotion, and these in turn require a person. Hence, the conclusion that the Holy Spirit is a person.

But what kind of a person is he? He is called the "eternal Spirit" (Heb. 9:12). "He shall teach you all things" (Jno. 14:26). "It is the Spirit that quickeneth" (Jno. 6:63). Since he is eternal, and must know all truth to be able to guide into all truth, and can give life, he must possess divine attributes. He is placed in the scriptures along by the side of the Father and the Son (Mt. 28:19). He is the third person of the trinity.

Having seen something of the nature of the Holy Spirit, being led by Him into the truth, we shall think later of the work he came to do in the world.

Oh, that we might know Him, and experience the fulness of His power!

—BR—

A marriage took place last week between a man 97 and a woman 65, in Los Angeles and course.



# Housetop and Inner Chamber

His death hastened by a fall Galusha Cole, who brought Sankey to sing, died recently at the age of 105.

More than 1,300 ministers have gone out from Baptist College in London, England, since its founding by C. H. Spurgeon 75 years ago.

Rev. G. A. Cooper has resigned at Raymondville, Texas, and can be secured for work in Mississippi, in meetings or a pastorate. His address is Stratton, Miss.

Mercer University conferred the degree of D.D. on C. F. Clark, C. A. Devane and L. M. Latimer; also the degree of LL.D. on Mrs. W. J. Neel and C. C. Harris, the latter of Tulane.

Dr. Kyle M. Yates of the Louisville Seminary preached the commencement sermon to the graduating class of the Agricultural and Mechanical College Sunday. It is reported as a great sermon and only twenty minutes in length. There were 269 in the graduating class.

The column in the Word and Way called Questions A Minister Is Asked, formerly conducted by Dr. Ryland Knight, is now under the direction of Dr. W. E. Denham, pastor in St. Louis, formerly teacher in The Baptist Bible Institute. His name is an assurance that it will be well done.

Brother Charles Howse was ordained to the full work of the gospel ministry on May 31, by a council called by the Seventh and James Street Baptist Church of Waco, Texas. He is the son of Rev. W. L. Howse, of Marks, Miss. He is a graduate of Union University, and has just finished his Masters degree in Baylor University of Waco. He is a promising young minister and great things are expected of him.

Brother W. L. House has just returned to Marks from Waco, Texas, where he went to take part in the ordination of his son Charles Crumpton at Seventh and James Street Church. Brother House preached for Dr. Melton Sunday morning. His son has just taken the M.A. degree at Baylor with honor and will spend the summer at Marks, holding meetings and rendering such service as the Lord may direct.

Sunday, May 31st, was a great day at Bellevue Baptist Church at Memphis, Tenn., where Dr. Robert G. Lee is pastor. There were 2,139 in attendance at Sunday School, 50 additions to the church, which brought the number of additions under Dr. Lee's ministry of 3½ years to 2,024. There was approximately 6,000 attended all services during the day. At Sunday night services, Dr. Lee presented his book, "Lord, I Believe", to the person farthest away from home. The recipient was a young man from Germany, 4,000 miles from his home. The great growth of Bellevue has been accomplished through personal work and personal visitation (without a single revival having been conducted). During Dr. Lee's pastorate, he has made 11,800 personal visits.

We have been interested in reading a new book by Dr. O. L. Hailey entitled Three Prophetic Days. Its purpose is to show that according to the scriptures Jesus was in the grave three days and three nights, or seventy-two hours. Dr. Hailey has made this a matter of earnest study for many years. He is thoroughly convinced that the usual conception that Jesus was crucified on Friday is incorrect. He believes the crucifixion took place on Wednesday and the resurrection on Saturday evening, as we now count time. His argument seems to hinge on the meaning of the word "Sabbath". There are many who will read the book with interest and probably opinions will be divided as to the conclusion reached. The book is published by The Stratford Company of Boston and sells for \$1.00.

Rev. J. W. Gray and family have moved to Clinton to make their home there while he continues to preach to the same churches near by.

According to a statement received from the Foreign Mission Board the receipts for the month of May were \$6,025.60. Of this \$4,682.79 was from designated gifts.

Pastor L. C. Riley of Okolona began a meeting Sunday with Rev. J. P. Kirkland of New Albany preaching. Brother Riley leads the singing and Mrs. Kathleen McManus, a recent graduate of the Baptist Bible Institute, conducting a service daily for the young people.

It is reported that the First Church of Columbus has given Pastor J. D. Franks a month's leave of absence and a purse to send him to Czeko-Slovakia in July to attend the world gathering of Christian young people. We hope for him a great trip, and we shall be glad for him to give Record readers a report of his experiences.

At a called meeting of the General Board of the Baptist State Convention of North Carolina on May 28, upon the recommendation of the General Secretary, Charles E. Maddry, the new plan of Promotion of the Southern Baptist Convention was heartily endorsed; and it was voted to go back to the fifty-fifty division of state and south-wide funds for 1932. North Carolina has always divided her funds on the fifty-fifty basis until the Convention last fall authorized a division of fifty-five-Forty-five. Thus North Carolina takes her place again with the group of states that have consistently divided the Cooperative Program Funds on the fifty-fifty basis.

The Florida Baptist Witness on the front page of last week carries the handsome likeness of Dr. E. D. Solomon, and announces that he becomes editor of their state paper. We congratulate all concerned. We have known Dr. Solomon since the year one. Indeed he and this editor were born in the same county in Mississippi. He is an alumnus of Mississippi College and took his theological course in Louisville. He was pastor in Hattiesburg, Meridian and McComb and did good work everywhere. He has been Mission Secretary in Louisiana for seven years and for a part of this time was the successful business manager of the state paper. He was at one time one of our State Board Evangelists. We welcome him into the fraternity and are sure he will be among the best.

Brother Auber J. Wilds, Miss Durscherl and all the B. Y. P. U. folks were happy when we saw them at Ackerman Friday. They had come from Baldwin, where the District Convention had registered 350 and the program had given satisfaction. Here at Ackerman the house was full to overflowing. At night many people could not get in. And they were about as happy a group as you would find in a day's travel. There were a few gray heads in the crowd and one or two appeared on the program, but the throng was made up of young people. They came from all the regions round about. They had been baptized in the Jordan, or Tombigbee, or Oktibbeha, or Yokanookany or Big Black or Chicahag or Tusklomete or some other good baptizing place. From Kosciusko to Columbus, West Point, Union, Newton, Meridian, Forest, Eupora, Carthage and all in between. Yes they listened seriously, ate heartily, talked sensibly, did good and got good out of the meeting. They had folks in their own district who could make a good program. Those from the outside who were permitted to say a word were Dr. J. T. Henderson, Prof. Autritt, Dr. W. T. Lowrey and the editor. The music, like everything else, was good. The Father's blessing on the heads and hearts and lives of every one of these young folks.

## BAPTIST PERIODICALS

By Rev. Warren L. Steeves, D.D.,  
Waterloo, Iowa

There can be no doubt of the value of the printed page in the promotion of religious work. The Northern Baptist Convention, some years ago attempted to kill all of the independent papers of the Convention, with a result, that today, from the Atlantic to the Pacific, we have a great dearth in denominational information.

The Southern Baptists have been wiser in their day than we have. They have provided and are maintaining a vehicle on which the denomination's information and inspiration is being successfully carried to their constituency. We can only say to them, "Multiply your circulation, and thereby your influence, so that the great tasks common to all Baptists will not suffer loss for the lack of information."

—BR—

Is Paris getting better, or are Americans getting worse? This question is evoked by the report that a group of American young women were refused permission to put on a series of performances in France because their leader was regarded as an undesirable alien. We hope that Paris is getting better, but we are not sure that Americans are not getting more lax.

The Baptist Standard announces that Dr. S. G. Posey accepts the call to San Marcos, Texas, resigning at Coliseum Church, New Orleans. He had previously declined the call, but these folks at San Marcos were evidently determined to get him. We are sorry to lose him from our neighbor city of New Orleans, where he was doing a splendid work.

A few days ago as we entered a train in Jackson, a young man started conversation and was soon telling us he was on his way to see his mother whom he had not seen for twelve years. He had been in Panama all this time working for the Standard Oil Co. and expected to see his mother in the morning when he got to Chicago. He was going to take her by surprise. He was almost beside himself with joy. He felt so good

On Sunday the editor supplied at First Church, Greenville, for Dr. C. S. Henderson, who is assisting in a meeting among old friends in Atlanta. This church is enjoying possibly its greatest prosperity. The congregation was large and attentive. There were three to unite with the church on Sunday, one of them by baptism. It was a joy to meet old friends and to greet new ones. There is a fine body of men, and the women are growing in numbers and usefulness. We were hospitably and happily entertained in the home of our long time friends, Mr. and Mrs. W. J. Reid.

The unveiling last week of bronze statues of two Mississippians in the Statuary Hall in the Capitol at Washington was of great interest to people of our state. Jefferson Davis and James Z. George had been selected by the people of Mississippi for this honor. It is significant of a new day of tolerance, peace and mutual respect that two men were given this honor in the nation's capitol, who had fought against the government of the United States. Rather they had not fought against the federal government, but for the right of the Southern States to form a government of their own. Mr. Davis was the sole President of the short lived government of the Confederacy. Senator George was a high ranking official in the Confederate army. The latter again swore allegiance to the Union and served in the U. S. Senate. He further served his state during reconstruction days and in the framing of a Constitution (1896) which has stood the test of hostile criticism and been a model for other states. President Davis was born in Kentucky, came early to Mississippi, served in the war against Mexico, was U. S. Senator and Secretary of War before the civil war and proved his greatness under the stress of a great war and in the worse conditions that followed this civil conflict. The statues were unveiled by granddaughters of these great leaders. Mississippi waited many years to place these memorials of its heroes in Washington, until men's minds were sober enough to permit it without protest.



## Editorials

### THE SIXTH SEAL: JUDGMENT COMES

In the consideration of the opening of the Fifth Seal, the explanation was given that there was here pictured the Delayed Judgments of God upon the enemies of righteousness. Here in the opening of the Sixth Seal we have a description of the visitation of the Judgment of God which had been apparently delayed and whose delay had caused inquiry and protest. In these verses (Rev. 6:12-17) we have the description of the judgments which are now poured out upon men.

Here is the description: "And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of heaven fell unto the earth, as a figtree casteth her unripe figs when she is shaken of a great wind. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth, and the princes, and the chief captains, and the rich and the strong and every bondman, and freeman hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?"

This is not necessarily a description of the Final Judgment, which comes at the end of the world. It may be descriptive of some conditions which attend the "day of judgment", but the description fits many periods of judgment when the retributive judgment of God which has waited long, is now visited upon men who have lived in iniquity and thought themselves to be secure against punishment. There have been such judgments upon individuals, others upon families, others upon communities, others upon a nation and some that have extended over many nations.

The lesson, whether for individuals or for a nation or for the whole human race, is that vengeance belongeth to God and he will visit wrath. God is long suffering, not willing that any should perish, but he will not withhold his anger forever. A man has only to read the Bible to see this. The story of the flood carries its own lesson. The destruction of Sodom and Gomorrah is written deep in the plain of the Dead Sea. Egypt is gone. Nineveh is gone. Babylon is gone. Jerusalem was swept as with a broom. Rome was pillaged by the barbarians. The French Revolution was a cyclone that devastated Europe with its aftermath. Our own land has had its catastrophes when institutions of long standing went down as in a night. The world war called nations into judgment, turned a continent topsy turvy and scattered thrones and crowns like rubbish from a typhoon. Nations were made and unmade. Men still grope for help with the candle of a World Court, or League of Nations, or walk on the crutches of new treaties. God is in his heavens, and he will seek to make all right with the world. An upstart may stand in a pulpit and dare God to strike him down, but God is not mocked.

The language is figurative which describes the judgment of God as the Sixth Seal is opened, but its meaning is fearful and not hard to find. We are told of disturbances of nature: the sun darkened, the moon blood, the stars falling, the heavens rolled up as a scroll. These figures picture the effect of God's judgment rather than the method of their visitation. They are indicative of mental distress, of social and economic upheaval, the rending of natural ties, the blotting out of joy and hope, overthrow of systems, the disturbance of all the accustomed habits and regular social processes.

What is said of kings, princes and captains can easily be understood in the light of recent events. The financial panic which has followed upon war, has caused more suicides than at any period in the world's history. Poor and rich alike are seeking some hiding place from the wreckage of

the storm. These sufferers and would be refugees seem to recognize the conditions as the judgment of God. They attribute it to him that sitteth on the throne, and the wrath of the Lamb.

All such physical judgments are intended as a warning to us. What effect are they having on us? Are we learning that God reigns? These monitory judgments if rightly accepted and used may save us from the more fearful and the final judgment of God at the last day.

### NOT HUNGRY BUT STARVING

A long, lean, hungry-looking Negro man was at work in my front yard, with none too much energy—"working by the hour". After a short period of exercise he halted and rolled a cigarette and puffed away with more energy and pleasure than he had exhibited in anything else. His clothes were sorry and his figure was gaunt.

In compassion for his evident lack of nourishment, I ventured to say, "Monkey", (for that was the name by which he was affectionately known among his friends), "why don't you spend your money for something to eat, instead of wasting it on tobacco?" His reply was as naive as that of a child: "Doctor, you see when I gits hungry, I jes' smokes a seegrette and I don't want nothin' t'eat no more". Instead of satisfying a natural and healthful appetite, he chose to destroy it. His body called for bread and he gave it a puff of smoke.

Now don't toss this aside and say, "Another tirade about tobacco". No, I'm not talking about tobacco at all. It's worse than that. For this experience about the Negro and the cigarette came to mind when a few days ago we received a letter from a friend who wrote that many of the folks who were asked to subscribe for The Baptist Record replied, "No-o; if I were to take it I probably wouldn't read it". And they, like the ebony skeleton, thought they had given a perfectly satisfactory answer. They had no appetite for that sort of thing.

And there's a reason. Some time ago we were in a church on Sunday morning where there were 1,000 members; and not over 150 of them were present. They had no appetite for that sort of thing. It is not uncommon for a church with 1,000 members to feel that they are on the highway to Beulahland if they have 100 at prayer meeting. The most of them have no appetite for such things.

But what is the matter with their appetite? If your people, the people in your church do not care for a religious paper, is this a normal situation for a Christian? If one does not care about the news or discussion of denominational work, of church life, of Christian life and activity, is this the natural state of a Christian mind? Are we to blame the paper if people are not interested in it, in the things that it discusses and stands for? Is it natural for a man to want to live in a room without windows, a house without ventilation?

Yes there's a reason when people have no appetite for religious news and religious discussion. Something has poisoned the digestive tract, stopped the healthy secretions and perverted their desire. When a boy doesn't like to stay at home, he is up to some devilment outside. When a man loses his interest in a sermon of the right sort, there is something that has engaged his interest elsewhere. Is it golf? or is it business?

And when one wouldn't read a religious paper if it were given to him, there is something that has destroyed his spiritual taste and appetite and digestion. There is some questionable practice or sinful habit that has acted to destroy his interest in spiritual things. No, you can't love to play "bridge" and love to read The Baptist Record too. You can't swallow the world and then sit down to enjoy a meal at the Baptist Record table. Your appetite is gone; and you don't know why; nor what has become of it.

You will never find a scavenger bird roosting around a rose bush or reveling in a flower garden. Hunters are careful to keep their dogs off the trail of a certain illsmelling "varment", for

if they tree one of these they can't smell anything else. It is possible for the spiritual taste for heavenly joys to be poisoned by the things of the world.

R. H. Tandy, once pastor at Hazlehurst, signs at Weaver Memorial Church in Louisville to accept a call to Hodgenville, Ky.

The Walnut Baptist Church, Vance, Miss., just finished three of the most profitable years it has had since organized. During this time the church has been pastored by Rev. L. S. Cole of Marks. The membership is more than 100 times as large now as it was at the beginning of this period, there having been 206 additions for the three years time, of which 115 were baptisms. In addition to Rev. Cole's regular pastorate preaching he has preached in one of the summer revivals for the church and has been invited to do the preaching for the annual revival to be held the last of July and has consented to do this work. At the beginning of this period the church did not have a regular church building, using the auditorium of the Walnut High School for services, but recently a new \$10,000 brick veneer building was completed by this congregation. This was done largely through the efforts of the pastor. Rev. Cole will pastor the church another year, in fact, he has been elected for an indefinite period of time. In addition to the above work by Rev. Cole he has baptized over 200 into his church at Marks.—C. L. Milling

### BLUE MOUNTAIN'S SUMMER WORK

New students began to come in for the summer term. Studies began! Posters donned in gay colors adorned the bulletin boards, announcing the different student religious organizations on the campus and welcoming everyone to them. Announcements were made, too. The following report is given for the first week:

Noonday Prayer Meeting (avg.) .....  
Sunday School .....  
B. Y. P. U. ....

There are only ninety-three students boarding on the campus. This is a smaller number than has been on the campus for any term preceding. It is hoped that more students will enlist in the religious organizations. —Reporter

### THE SPIRIT OF THE BAPTIST HOSPITAL

#### As Shown From the Outside

The Little Boy had been ill for months. There was but the skeleton of what a boy ten years of age should have been. But he was getting better now and beginning to take notice of things. The frail little hands, that reminded one of a bird's claws, longed to get hold of a book. But he had not strength to hold even a small book.

Then there came from Starkville, the following, bringing a package with it:

"From Cradle Roll and Beginners' Departments of Starkville Baptist Sunday School. Our little people were happy to have a part in this, and do hope that they will make some little child happy while in the Hospital."

The name of the Superintendent was signed. The box contained some small, light home made scrap books; however even these were too heavy for the Little Boy to hold. But the box also contained sheets of paper—just ordinary brown paper, on which had been pasted bright pictures and now and then a story printed in big type interspersed with tiny drawings used instead of words. He could handle these well; and how eagerly he reached for them. How his big eyes sparkled over the stories! How he smilingly noted each picture! For quite a while he forgot his never ending aches and pains, and gave all his attention to these sheets. And how his dear worn out Mother, who for long days and nights had given him her every moment rejoiced; and expressed by more than words her gratitude to other mothers' children for the joy they had brought her child.

May others On the Outside catch the Spirit, and lend a helping hand by sending smaller gifts as well as the much needed larger ones.

—M. M. L.



# MISSION OF THE CHURCH

What did Jesus expect the church to accomplish in this world after his departure? Was it to burn for a season and then go out like a lamp when the oil is spent? Or was it to evangelize the world? Or was it to so propagate the Gospel of the Kingdom that Christianity would become the dominating influence among the nations of the world?

From Mt. 16:18 we learn that the church is not to be blotted out, but to continue to the end of time. Matt. 18:18 shows that it has a message that admits people into the Kingdom of heaven or shuts them out. And John 20:21f enlarges this idea.

From Mt. 28:19,20 it appears that the mission is to evangelize the world. Luke 24:47, also Acts 1:8 bear out the same teaching. To evangelize does not mean that all people become Christians, but that all have the opportunity to do so. Rev. 14:6,27 seems to teach that those church members who are faithful will become the controlling factor among the nations. That passage should be read thus: "And the conqueror, he who till the end lays to heart when I enjoin, I will give him authority over the nations; aye, he will shepherd them with an iron flail shattering them like potter's jar, as I myself have received authority from my Father." I understand this iron flail to be the same as the shepherd's staff, and represents, not military, but spiritual forces. Perhaps that is what our Savior is waiting for as he is pictured in Heb. 10:12,13. "But this man after he had offered one sacrifice for sins par-

## COMMUNION WORK

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## GETTING A GOOD START

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All interested Baptists in the South await with deep concern the action of the Promotion Committee which meets July 7. It is hoped that this Committee may be Divinely guided in formulating plans and that all our people may cooperate most heartily in making these plans effective in the churches. A Cooperative Program implies cooperation and now is the time to put it to the test.

## BAPTIST HOSPITAL

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# Convention Board Department

R. B. GUNTER, Corresponding Secretary

## Brother G. C. Hodge

Brother G. C. Hodge, who served the Baptist Denomination of Mississippi as Budget and Stewardship Director, has been called to pastor the First Baptist Church of Biloxi. His services begin the first of June.

Brother Hodge was as energetic as any field worker we have known. He studied his work, he was conscientious and was thorough, and like former workers in that Department he has gone to a good field of labor. His predecessors are both making good in their respective fields. It has sometimes been said that one who engages in general work finds it difficult to obtain a good place after having given up general work. The contrary has been true with our Stewardship men. The positions to which they have gone commend the action of the State Board when employing them. The wisdom of the Board is further confirmed by the fact, not only that these men have been called to good positions, but that they have made good. We predict such a career for Brother Hodge who goes to a field of great opportunity.

Knowing of his character, his untiring energy and his efficiency, we wish for him a most successful career. We also predict a large opportunity and a man of courage and perseverance have met. Our prayer is that their connection may be long remembered with joy because of the glorious results for the Lord.

## Brother H. L. Martin

As has been previously announced, Brother H. L. Martin of Tennessee, pastor of Hollandale, Indianola and Lexington Churches respectively, has accepted the Secretaryship of the Mississippi Baptist Education Commission. It affords us pleasure to say that Brother Martin is one of the most studious men we have known. He was recognized as an exceptional student while in school. His sermons are proof of his studiousness. In addition to his ability as a student, he has the gift of delivery, which is always acceptable and pleasing to his audiences, having excellent command of language and a pleasing personality. The work of the Secretary of the Education Commission is such as to need the study which Brother Martin is capable of doing and also the gift of delivery of his messages. His platform ability will contribute greatly in recommending Christian Education to the students before whom he will often appear.

Before accepting the position, Brother Martin had made a very thorough investigation. It would be difficult to find one who had studied the question more carefully. A complete system had been studied out, both for popularizing Christian Education and for raising funds with which to meet emergencies. His plans, if thoroughly worked, will bear much fruit.

The task to which he has been called is an arduous one. No one whose work calls for much traveling ever has an easy task and those whose duty it is to raise funds for Christian work find their duties to be doubly hard. The task is made still more difficult for Brother Martin by the spiritual and financial depression as well as the lack of cooperation on the part of many most vitally connected with our educational work. There is, therefore, need for someone who will blaze the way and lead the forces to a clearer conception of the possibilities and responsibilities of Denominational schools. Christianity, as well as every other interest which claims man's attention, must maintain schools if best results are to be obtained and to realize these results the schools themselves must shoulder and bear their responsibilities. The new Secretary seems to realize what these responsibilities are and proposes to undertake the important task of leading us out. In fact, he expressed himself as unwilling

to accept the position as Secretary unless the Commission approved of his comprehensive plan.

It becomes all of us, therefore, both in view of the recent educational situation and in view of his willingness and courage to undertake the task, to lend every assistance possible. The work is ours as well as his. All of us can enable him to succeed gloriously. It should be our daily desire and purpose to cooperate to the limit. Our success will mean his success and his success will mean our success and the success of all of us will mean the success of our colleges and the success of our colleges will mean the success of our Christ.

## "Mysterious Ways"

We have often heard: "God moves in mysterious ways His wonders to perform." Some recent requests have brought this to mind. A request came from Eden Baptist Church in the edge of the Delta for a dedication sermon, the Church having paid off the remainder of its indebtedness. At this writing we have a request from the pastor of the Scooba Baptist Church stating that the indebtedness has been cleared from their splendid building and requesting the Corresponding Secretary to preach the dedication sermon. These achievements under existing conditions are almost marvelous. Yet it bears out the statement of one of our former Secretaries, Dr. A. V. Rowe, who said that the Lord's people give most when they have least. If the financial depression continues for two more years, our prediction is that many, many churches now heavily involved will be out of debt. The explanation is that under stress we give more heed to our Lord's work. This being true, we should not complain because of financial depression. Spiritual revivals precede business revivals; spiritual decline precedes business decline.

## Notice

The Baptist Convention Board office is very much in need of the following associational minutes:

Chickasaw Co.	Mt. Pisgah
Clay Co.	Neshoba Co.
Clarke Co.	New Choctaw
Columbus	Oktibbeha
Covington Co.	Perry Co.
Greene Co.	Prentiss Co.
Itawamba Co.	Smith Co.
Jackson Co.	Union Co.
Lawrence Co.	Wayne Co.
Monroe Co.	Webster Co.
Montgomery Co.	

We will appreciate it if someone will furnish us with a copy.

## SUNDAY SCHOOL ATTENDANCE

JUNE 7, 1931

Jackson, First Church.....	652
Jackson, Calvary Church.....	779
Jackson, Griffith Memorial Church.....	442
Jackson, Davis Memorial Church.....	367
Jackson, Parkway Church.....	196
Jackson, Northside Church.....	62
Meridian, First Church.....	700
Offering \$40.78	
Greenville, First Church.....	373
Columbus, First Church.....	672
McComb, First Church.....	479
Offering \$21.68	
Laurel, First Church.....	601
Laurel, West Laurel Church.....	534
Laurel, Second Avenue Church.....	302
Laurel, Wausau Church.....	54

Dr. W. R. White declines the call to College Ave. Church of Ft. Worth and will continue to serve as Mission Secretary of Texas Baptists.

Let us get a good start. —J. T. Henderson.  
Knoxville, Tennessee,  
June 2, 1931.



## OUR PREEMINENT SERVICE

By William James Robinson, A.M., D.D.

All literature reflects the social ideals and conditions of the people producing it, and these must be understood by the reader in order to understand the writer. The Bible is not exempt from this rule. Our Saviour adhered closely to this principle in all he said, and all the apostles wrote is governed by it.

In order to make what should be the conduct of his disciples stand out clearly Jesus contrasted it with the conduct of the Gentiles—worldlings of today—by saying: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:31-33). He says the chief concern of life is not material things but the things of the spirit.

Now read these words with profound earnestness. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23). These words make it very plain that true Christianity is more than works. It is a real spiritual experience, wrought in one's soul by the Holy Spirit, resulting in a complete and permanent break with sin, and the regeneration of one's soul. All having had this experience are under the holiest and profoundest obligation to unreservedly love, obey and serve the Lord.

"Seek ye first the kingdom of God and his righteousness". This is not to be a single act but an invariable rule of conduct to the end of this life. "Whatsoever ye do, do all to the glory of God". (1 Cor. 10:31). Every aspiration, passion, thought, word and deed must be such as to honor God. This demands the utmost seriousness, thoughtfulness, love and consecration on our part. Having done our very best we have no reason for glorying. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do". Lk. 17:10. The very best man under the canopy of heaven is an humble pensioner on the grace of God and will be till God calls him home. But let us exercise great care not to abuse the matchless grace of God.

The kingdom of God is the rule, reign, accepted sovereignty, of God in one's heart. The soul must have been regenerated or God will not rule in the heart. To "seek the kingdom of God and his righteousness is to cheerfully accept his sovereignty, in the person of his Son Jesus Christ, and gladly conform to his standards of conduct, and leave nothing undone that you can do that will promote his interests among men.

Here is the first step. "Let every one that nameth the name of Christ depart from iniquity". (2 Tim. 2:19). Any thing that is displeasing to God is iniquity; and must be disapproved, hated and avoided. Every one professing to be a Christian has named the name of Christ. "Cleanse your hands, ye sinners: and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up". Jas. 4:8-10).

This calls for a spiritual awakening today that is profoundly needed; for the greatest hindrance to the progress of the kingdom of God is the inexcusably inconsistent conduct of those who profess to be the children of God. God has many wayward children. Our immediate concern is to strengthen them and eliminate from our fellowship a great host who evidently have never known God in the forgiveness of their sins. They are not of us and should go out from us, or be put out. No one should be allowed to persistently

stigmatize the cause of Christ without being kindly and effectually rebuked.

"Abstain from all appearance of evil". (1 Thess. 5:22), is binding on every Christian. We are not only to avoid what is clearly evil, but all that is of a questionable character. Christians are to be a separated people. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? or what part hath he that believeth with an infidel?" (2 Cor. 6:14,15). "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of these things which are done of them in secret". (Eph. 5:11,12). Obedience to these requirements will put Christians in a class to themselves and overshadow them with glory.

The harm done by Christians engaging in the popular evils of the day is incalculable and must be a stench in Jehovah's nostrils. Desecration of the Lord's day by playing golf, baseball, attending picture shows, giving picnics, making it a holiday instead of a holy day, engaging in secular labor, band concerts, or in any manner using it for commercial gain, or making any use of it whatsoever that detracts from its sacredness as a memorial of our Lord's resurrection dishonors the Lord and hinders the progress of God's kingdom. It is a deadly cancer that has fastened itself upon our churches, and is destroying the foundations of society, and threatening the very existence of our civilization. When the sacredness of the Lord's day is lost there will be little else left to lose. It is going rapidly. A halt needs to be called effectually.

Christians should so deport themselves as to severely and effectually rebuke all sensual pleasures. The card table, intoxicants, the dance and salacious shows are made attractive and their power for doing evil is greatly increased by Christians patronizing them. These vices are dignified by Christian patronage, and given a stamp of respectability that adds to their power to destroy the unwary. Let Christians wholly withdraw from these things and they will soon be consigned to the dens of vice and there receive the opprobrium due them. That is their natural habitat, and there they should be compelled to stay unless we can drive them from the face of the earth.

The Christian is to be aggressive in promoting the kingdom of God. "Be ye doers of the word, not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass: for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was". Jas. 1:22-24). "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples". Jno. 15:8). Fruit bearing is the Christian's normal conduct. The business man estimates the value of his holdings by the dividends produced. The Lord rates his disciples by the same rule.

We are to seek the kingdom of God by making disciples. Every disciple is to be a disciple maker. Every one is to so live as to "Adorn the doctrine of God our Savior in all things". (1 Titus 2:10). To live righteously is the greatest possible commendation for the gospel, the sublimest testimony that can be given for Jesus, and the most eloquent appeal that can be made to sinners.

Sunday School teachers have an opportunity to bring in the kingdom that angels would be glad to use. They should be exemplary in character and in conduct, for what they are impresses itself upon young minds more effectually than what they say. Their very presence should be a silent message with an eloquent appeal for Christ.

Parents are mighty factors for bringing in the kingdom or retarding it. By so deporting themselves as to bring the kingdom in they are enriching their own lives, storing up the sweetest joys for themselves, bequeathing to their children happy and useful lives, and making both themselves and their children fountains of blessedness to every soul they influence. Hannah is still

blessing the world wherever the Bible is read. The good influence of a godly mother can never die.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine". (2 Tim. 4:2). This is God's appointed way for his ministers to promote his kingdom. When one of them fails he betrays the Lord, and deludes his hearers, and leads them into the snares of the devil. A truly "good minister of Jesus Christ" is the most valuable asset any community can have; but a wolf in sheep's clothing, posing as "a good minister of Jesus Christ", is the worst curse the devil can impose upon a community.

Laymen can render no greater kingdom service than discovering "good ministers of Jesus Christ" and loyally supporting them in every manner. In doing this they are upholding Jesus himself. Just as Moses needed Aaron and Hur so every good minister needs—must have if his work is to do the greatest possible good—the unwavering support of courageous, faithful, godly laymen.

It is entirely possible that the greatest need of our people today is ministers who will declare the whole counsel of God boldly and persistently, regardless of the opinions or wishes of men, or results to themselves; and heroic bands of laymen who will support them in so doing regardless of the cost. Laymen supporting Luther made his mighty work possible. God give us such men.

Kansas City, Mo.

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## BAPTIST WORLD ALLIANCE

Executive Committee Session at Louisville, Ky.  
Important Business Transacted

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A meeting of the Executive Committee of the Baptist World Alliance was held at the Kentucky Hotel, Louisville, Kentucky, on May 20 and 21, 1931.

Dr. John MacNeill (President) occupied the chair, and other officers present were the General Secretary, Dr. J. H. Rushbrooke of London, and the Honorable Associate Secretary, Dr. Clifton Gray of Lewiston, Maine. Altogether thirty-one out of forty-one members were present in person or by proxy.

Among the items of business transacted (regarding some of which detailed statements will be issued later) the following may be noted:

1. **Members Deceased.** Memorial resolutions expressed the sense of loss due to the home call of Dr. Charles A. Brooks of New York and Dr. C. H. Parrish of Louisville.

2. **New Members of Committee.** To fill the vacancies on the committee, Dr. A. W. Beaven, President of the Colgate-Rochester Seminary and of the Northern Baptist Convention, and Dr. J. W. Hulse of Kansas City, President of the National Convention of America, were unanimously elected.

3. **Visitation of Groups.** Approval was given to the plans of the President for a visitation of Japan, China, Burma, and India in the fall of the present year, and of the General Secretary for a visitation of Australia and New Zealand in 1932.

A communication from the Baptist Convention of the River Plate Republics expressed warm appreciation of the visit paid last year to South America by the General Secretary and other representatives of the Alliance.

4. **New Members of the Alliance.** Applications for affiliation were received from the Baptist Conventions of Columbia (South America), Chile, and Eastern Cuba, and all three were admitted. It was noted that during the present year the China Baptist Alliance and the Bengal Baptist Union have also been received.

5. **German Baptist Mission in Cameroons.** The committee expressed sympathy and support of the German Baptists in their desire for readmission to the field in French Cameroons from which they have been excluded since the war.

6. **Russia.** Statements were submitted as to the closing of the Seminary at Moscow and the termination of the lease of property held by the Russian Baptists. Mr. W. H. Lippard added a



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**Publications; Biographies of Historic Na-**  
A number of proposals regarding publica-  
were submitted and approved, the most in-  
teresting being a series of short biographies of  
Baptist heroes in a form suitable for translation  
into all the languages used by Baptists through-  
out the world. The subjects of the earliest biog-  
raphies to be issued were fixed as follows (the  
order in which they appear to be determined  
forwards): Bunyan, Carey, Judson, Spurgeon,  
Oncken, John A. Broadus, Timothy Richard,  
Gambrell, F. Wayland, John Clifford, E. Y.  
Hillins, Lott Carey, George Cranfell, Vasili Pav-  
lov, A. V. Timpany. A list of the suggested  
authors was also drawn up and adopted.

**Young People's Tour and Conference in**  
Europe, 1931. It was reported that a tour of  
Baptist young people from the U. S. A., Canada  
and Britain had been arranged for the present  
year under the auspices of the Y. P. Committee  
of the Alliance, to culminate in a conference at  
Prague, Czechoslovakia, in which young people  
from many European continental countries are  
expected to participate. The Executive Commit-  
tee received the announcement with satisfaction  
and commended the enterprise to the support and  
participation of Baptist young people.

**Baptist World Congress, 1933.** The chief  
subject of discussion, occupying the largest share  
of time, was the World Congress to be held in  
Berlin, Germany, opening on August 4, 1933.  
Special announcements will be issued dealing  
with various questions arising, but the following  
points may be noted:

(a) **Programme.** Preliminary consideration  
was given to subjects to be included. It was  
decided to appoint commissions for the study of  
certain topics during the next two years, their  
reports to be presented and considered at Ber-  
lin.

Five such commissions were fixed and persons  
nominated to form the nuclei. The commissions  
will deal respectively with (I) nationalism, (II)  
socialism, (III) temperance, (IV) moral stand-  
ards, especially in connection with marriage and  
the family, (V) the expression of the mind of  
Christ in economics. Various missionary and  
other subjects were also approved. It was de-  
cided to include the roll call of the nations, the  
Congress Sermon and other items.

(b) **Transportation.** Much time was devoted  
to this question by a sub-committee entrusted  
with the consideration of traveling arrangements,  
especially from the U. S. A. and Canada. It was  
felt desirable that for the sake of fellowship as  
many as possible should cross the Atlantic to-  
gether in one or two parties, though it was also  
recognized that smaller groups will be privately  
organized with a view to special tours in Europe  
before and after the Congress. The following  
were invited to act as sectional chairmen:

(1) For Canada: Dr. W. T. Webb, Toronto,  
Canada.

(2) For the Southern Convention, U. S. A.:  
R. H. Coleman, Dallas, Texas.

(3) For the Northern Convention, U. S. A.:  
J. H. Franklin, New York City.

(4) For the National Convention, U. S. A.:  
J. H. Branham, Chicago, Illinois.

(c) **Credentials.** It was decided in accordance  
with by-law No. 7 that each constituent union,  
convention or conference may certify as a mes-  
senger to the Berlin Congress, any Baptist res-  
ident in its area, who shall then ordinarily be  
entitled to a card of membership issued by the  
secretaries, or one of the secretaries of the Al-  
liance.

**1. World Peace.** (a) It was decided that the  
president and secretaries issue an appeal to Bap-  
tist people throughout the world to cooperate in  
creating the atmosphere that shall insure the  
success of efforts for international good-will, es-  
pecially in connection with the Disarmament Con-  
ference of February 1932.

(b) The following were appointed as a com-  
mittee to develop and express the sentiment of  
Baptist women throughout the world in favor of  
peace and disarmament: Mesdames W. J. Cox,

Berta Ciese Busch, H. E. Goodman, Russell  
James, and A. T. Robertson.

Other subjects of lesser importance were dealt  
with. The committee is especially indebted to  
President J. R. Sampey, Professor W. O. Carver,  
Professor A. T. Robertson, and other members  
of the faculty of the Southern Baptist Seminary  
for courteous and generous assistance in making  
arrangements for the meeting.

—J. H. Rushbrooke,  
General Secretary.

—BR—

## THE POPE AND THE SPANISH REPUBLIC

—O—

Time ripens all things. As the years go by  
mistakes are corrected and errors are plainly  
disclosed. Throughout the exciting presidential  
campaign in 1928, and occasionally ever since  
the close of that campaign, our daily papers,  
speaking generally, repeatedly intimated and fre-  
quently asserted that evangelical Christians in  
their opposition to the wet Democratic candidate  
were sacrificing the doctrine of separation of  
Church and State, while the Catholics were main-  
taining it. The Religious Herald took active part  
in that campaign, but was careful to make its  
appeal for the defeat of former Governor Smith  
on the ground of his sodden wetness as shown  
by his repudiation of his party's platform on  
prohibition and his bold and repeated declara-  
tions that if elected President he would use all  
of the prestige and influence of that high office  
to secure the repeal of the prohibition law and  
of the Eighteenth Amendment which it was en-  
acted to enforce.

The merest tyro in history knew that the Ro-  
man Catholic hierarchy had always shown an  
incurable itch for temporal power and had always  
claimed superiority in any conflict between the  
papal and civil authority. The slightest acquaint-  
ance with the doctrine and decrees of the Roman  
hierarchy makes it plain that logically religious  
freedom has no place in their teaching.

Since that exciting political contest in America  
was concluded the pope has erected with the con-  
sent of the Italian government a little country  
all his own, where he is the supreme temporal  
ruler, and in recent years his disposition to in-  
tervene in temporal affairs has manifested itself  
over and over again.

Perhaps the most notable event in world affairs  
in recent months is the decree of the Republican  
Cabinet in Spain guaranteeing freedom of wor-  
ship in that country. A mutilated sort of free-  
dom already prevailed there. Other religious  
bodies beside Catholics were allowed to gather  
for worship but they were forbidden the priv-  
ilege of opening the doors of their assembly  
rooms on any public street or of using any sign  
indicating these places of meeting. The Cath-  
olic Church received something over eleven mil-  
lion dollars per annum as a governmental sub-  
sidy for the support of the priesthood. The de-  
crees, which are of so much interest that we  
print them in full, say nothing of the abolition  
of this subsidy but it is thought by careful ob-  
servers that ultimately it will be withdrawn.

Those persons who have been misled by the  
political zeal of the daily press as to the attitude  
of the Roman hierarchy to the doctrine of sep-  
aration of Church and State have now a very  
concrete demonstration of the fact that this great  
and powerful organization has not changed its  
historic attitude on this matter. The decrees of  
the Spanish republican Cabinet were given to  
the public at Madrid on May 22d. On May 25th  
the dailies carried an Associated Press dispatch  
from Vatican City, May 24th, in this form:

"The Vatican will make strong representations  
to the Spanish republic against last Friday's re-  
ligious liberty decree, as it is considered by  
Church officials to be a clear violation of the  
concordat still in existence between Spain and  
the Vatican, it was learned tonight."

We had already been told in a dispatch from  
Madrid that the Vatican, that is the pope, in  
matters related to all this "is taking an iron  
handed attitude before the new Spanish political  
orientation."

It is a good time for those who are interested

in matters of this sort to keep their eyes wide  
open.

Here follows the decree of the Spanish Repub-  
lican Cabinet:

Madrid, May 22—(A. P.)—The text of to-  
night's Cabinet decree for absolute freedom of  
worship for all religious creeds in Spain follows:

The underhand rigidity which was always at-  
tached to the exclusive judicial religious juris-  
diction within Spanish constitutionalism was  
slightly shaken by royal orders, dated June 10,  
1910, but such a brief effort on the part of the  
then Liberal government, presided over by Senor  
Canalejas, was ultimately strangled by under-  
handed work on the part of monarchist institu-  
tions.

When the present provisional government as-  
sumed power and thus became the temporary  
organ of the supreme sovereign function, it de-  
clared it would stand for free religious conscience  
by establishing liberty for all creeds and wor-  
ships.

On raising the tolerance of creed by this new  
regime of absolute liberty the present govern-  
ment is very far from having the slightest in-  
tention to injure any religious feelings which  
hitherto may have enjoyed exclusive privilege in  
this country.

Such feelings are worthy of the utmost respect  
on the part of the public power, but the latter  
also aims, and hereby solemnly declares it to be  
so, that in the present atmosphere of liberty all  
inborn feelings of citizens and confessional insti-  
tutions which exist or may hereafter exist in the  
country should also enjoy the same respect and  
liberty.

Nowadays it is one of the bases of interna-  
tional public law to fall in line with Eastern  
European countries in respect to acceptance of  
the system of freedom of creed as has been dealt  
with within the League of Nations.

There is a graphic example in the case of the  
system which has been freely adopted by coun-  
tries of recognized Catholic relevancy, such as  
Ireland, Poland and Bavaria.

Even Spain itself forced by exigencies of re-  
ality, carries out in the Spanish possessions of  
Morocco a religious policy which is far more  
broadminded than that which has been carried  
out in Spain proper. But in Spain we had been  
carrying out a policy utterly repugnant.

The Catholics demand freedom of creed in  
countries in which there are State Churches en-  
joying privileges or wherever the Catholic Church  
is faced with obstacles to its development.

Freedom of creed is not only a regulating  
function in the internal life of a country, but it  
amounts to guarantees of respect in regard to  
development of civil life.

For the foregoing reasons the president of the  
provisional government, with the assent of his  
Cabinet Council and on the proposal of the Min-  
istry of Justice, decrees as follows:

Article I. No person shall be compelled to de-  
clare his religious conviction in any official act  
in respect to services relating to the State. All  
military and civil servants will, therefore, ab-  
stain from demanding declaration of creed from  
any person or persons brought before them in  
any connection whatsoever, or from their sub-  
ordinates or those working under them.

Article II. No person, whatever his official  
status or dependency on the State, shall be com-  
pelled to attend any religious ceremony or func-  
tion.

Article III. All creeds are free to practice  
worship, either privately or publicly, without any  
limitations whatever other than those imposed by  
legal rules and the law of public order.—The  
Religious Herald.

—BR—

One was surprised to find out how much could  
be said in favor of fools, but the speech of Dr.  
C. O. Johnston just before the Southern Baptist  
Convention met showed that many good people  
had been called fools for Christ's sake, and it  
turned out to their honor. The speaker showed  
that many so regarded Noah and Elijah and Dan-  
iel and Paul and Bunyan and Judson and Liv-  
ingstone. This is good company in high society  
now.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
Col. Cor.—Miss Frances Landrum  
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.  
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

We are sorry not to have a full report of each of the three District meetings that have already been held. We hope to give the high lights of these next week. We have touched approximately 500 women and young people in these three and all the associations except five. This is a splendid representation and we feel assured the women are setting their goals high and are expecting unusual progress in the work this year.

Beginning next week we will have a column on this page for the young people, edited by our own leader, Miss Frances Landrum. She has taken over the responsibility of this phase of our work in a great way and you will be hearing from her from many sources.

### Assembly

Beginning Sunday Night, July 26—closing Friday Night, July 31! Let us begin now to make our plans to attend the Assembly at WOMAN'S COLLEGE, HATTIESBURG, at this time. We will have a feast of good things from the beginning to the end. Miss Kathleen Mallory will be with us for the entire time and teach a class each day. Thursday of that week will be W. M. U. Day. If it is necessary for you to stay away the other days, do not fail to be present on Thursday. COME AND BE WITH US FOR THE ENTIRE TIME.

From time to time the call has come to me from the various Stewardship Leaders asking "Just what is the plan of work in the Stewardship Department of our State Work".

In addition to our plan as outlined in the Year Book, we were given a new task in the following resolutions, which were adopted by the W. M. U. at the Birmingham Convention.

(1) "That the Union enter into an effort to secure new tithers who will promise to tithe at least four months."

(2) That in every church the women and young people who are tithing form a Tithers Fellowship League; that this League through prayer, personal testimony, and Scripture teaching, make a persistent and patient canvass of the other members of the W. M. S., Y. W. A., G. A., R. A., and older Sunbeams with the expectation that God will bless their prayers and efforts in enlisting new tithers."

Let me insist that there be a Stewardship Chairman elected in each District Association, and Society, and through each chairman endeavor to discharge her duties, according to our plan of work.

I am especially anxious to have Mississippi measure up to her full strength and capacity along Stewardship lines, for by so doing we are becoming that "faithful steward" as is required of us.

Mrs. Herman Dean.

### "Somewhere a Camp is Calling, Calling to Me"

#### What Camp?

Well, well! You have guessed it already. How did you know it was Ridgecrest? You've been there yourself? Fine! Let's go again. You've always wanted to go? Fine again! I am so glad we will have this marvelous trip together. I am just looking forward to the opportunity of knowing our Mississippi delegation because I just know it will be the happiest and finest group ever to board a Mississippi train for "The Land of the Sky".

When you see this in print there will only be four days left to plan, so decide NOW to go! Be one of our quota of twenty. Help make our Mississippi Hall ring with joy and laughter. We

need you, we want you, and we will expect you!

Around the world in ten days! Doesn't that sound thrilling? Yes, and it really is, so come along with us. You will love it. There will be beautiful friendships formed, but most beautiful of all will be your realization of your nearness to our One Great Friend.

#### WHAT?

Southwide Y. W. A. Camp

#### WHERE?

Ridgecrest, N. C.

#### WHEN?

June 16-26, 1931

#### COST?

\$2.00 a day

One-way fare plus \$1

\$2.00 registration fee

Frances Landrum.

Caixa 2655, Rio de Janeiro, Brazil,  
April 20, 1931.

My dear Mrs. Adams:

Again do I come with thankful heart to thank you and the women of your zone for the check and good letter which were received last Friday. I told you about how the last check came in such a good time and you might not believe me should I tell you that I was wondering how I would arrange for all of the April salary of my workers, when in came your letter to remove every care and worry along that line. How good God is to us and I do thank Him for each of you and the very definite part that you are having in the W. M. U. work in Brazil. The girl that I had last year is not working for me now. She wasn't very well and not physically able to travel, so we decided it would be best to get her another place and let some one who could travel take her place. Christina Christie, a daughter of Mr. and Mrs. Christie, missionaries to Brazil, is my helper now. She was a Margaret Fund girl for the last three years. She is as fine as can be and I think she is going to mean much to the W. M. U. work in Brazil. She knows Portuguese as well as English and it would make you happy to see how fast she can translate and adapt English stories into Portuguese. She is now working on a series of stories, and if nothing happens to prevent our plans, she and I plan to spend three weeks in May in Sao Paulo. She will have charge of Story Hour for the children and I'll have W. M. U. classes for the women and young women. We hope that we shall have a good month. We ask for your prayers in our behalf as we visit and work with these societies.

The financial crisis has hit Brazil and there are many people who are suffering—so many without employment. Many of our Christians cannot go to church because of no car fare. In my house to house visiting I have found several in this condition and I was glad that I was able to help them a little bit—at least help make it possible for some of them to go to church. I certainly hope conditions will soon be better in U. S. A. I have been deeply concerned and sorry that there has been so much suffering. If it be His will I hope this will be a better year. If the crisis will be a means of bringing our people to their knees then we can say, "God be praised for the crisis", can't we?

How many of you went to the Convention in Jackson? I was certainly there in spirit and how I longed to be there in person. I haven't heard yet anything about the meeting, but I am hoping to hear soon. I trust Miss Mallory was able to give our people an idea of the work in

South America and that you enjoyed her as much as we did.

As you meet in your May Zone meeting, shall be thinking of you. How I would enjoy being there to meet you. I pray that this will be the best year ever in your work. Isn't marvelous that we can work together with God in this great work? It grows larger to me every day. How I love to talk to God about the work the whole world round and ask Him to bless it. Somehow the work grows more real as the year comes and goes. The fields are white unto harvest. I think I am sincere when I say that I have never seen the people as hungry for the gospel message as they seem now. Even to the priests are showing great interest in the gospel. There have been baptized in Sao Paulo since March. We are praying that they will be a great help to the evangelical cause. Our work seems to be suffering less than anything else because of the crisis. Of course we are not able to open up any new work and it seems that some of the schools will be obliged to close because of lack of funds, but on a whole, the spirit is good and we are not discouraged.

We are enjoying cooler days now and I am thankful for them. I keep going in the hot weather, but I don't get as much joy out of my work as I do when it isn't so hot. I know it must be beautiful there now. How I did enjoy spring days when I was there. It is spring here all the time, that is the flowers and trees are always green, and we don't have the thrills that you do in watching Mother Nature wake and dress her children. The fall flowers are in their glory now. As I was walking back from lunch a few minutes ago I passed a floral shop which was displaying the most gorgeous chrysanthemums that I have ever seen. How I should like to send you some for your decorations at your Zone meeting. If it were possible I certainly would do it and in that way, perhaps, I could in a small way express my deep gratitude and appreciation for what you are doing for the advancement of the work that has been given over to me. It makes my daily tasks so much easier when I remember that there are women who are asking God's blessings upon the work in Brazil.

If nothing happens to prevent my plans, I shall leave Rio in October for a four months' visit to the work in North Brazil. Being Corresponding Secretary, it is necessary that I visit the different State Conventions and for a long time the people have been asking me to visit the work up North. I have been present at a National Convention and an Assembly up there, but I have never had the privilege of being present in the State W. M. U. meetings. I shall visit the States of Bahia, Alagoas, Pernambuco, Para, Maranhao and Amazonas. It will be a hard trip because of slow boats and few conveniences, but I am sure that I shall forget any hardships that I might encounter when I get there. I want your prayers on my behalf as I make this trip. It isn't a very easy one and I do want it to count for the most.

I must bring this to a close. It is hard to quit when I begin writing to people who are in the same work that I am. Thanking you again for your love, personal interest and prayers,

I am your ever grateful missionary,

Numbers 6:24-26.

Minnie Landrum.

O. A. Eure has been called to Hampton and Erhart Churches in South Carolina.

There were 144 graduated from Howard College this year.



# The Baptist Record

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P. I. LIPSEY, Editor

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Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
other notices will cost one cent a  
word, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Veterans of the Cross

Rev. Robert A. Venable, D.D.—  
This able brother is now living at  
his lovely home in the outskirts of  
the fine city of Meridian, after a  
long and successful ministry, wait-  
ing the summons to go home. Dr.  
Venable began this earthly pilgrim-  
age in Georgia, was reared in Ar-  
kansas, and became a citizen of our  
state from choice. And our state  
is proud that so worthy a person-  
age had such good judgment, a char-  
acteristic he has shown ever since.  
He came to Mississippi College as  
a student when a boy. Of him we  
read in "Mississippi Baptist Preach-  
ers": When he came to Mississippi  
College he was a green, awkward  
Arkansas hoosier, but was brim full  
of pluck, vitality, spirits and en-  
ergy, such traits as enter into the  
composition of a man". He grad-  
uated in the A.B. course with first  
honors of his class in 1876. He not  
only did this, but he wooed and won  
Miss Fannie Webb, the daughter of  
Dr. W. S. Webb, the president of  
the college. After graduation he

taught school in Arkansas for a  
while, then in Mississippi, accepting  
the pastorate of Okolona Baptist  
Church early in 1878. After two  
years here he went to the pastorate  
of the Baptist Church at Helena,  
Ark. Early in 1881 he became pas-  
tor of the First Baptist Church,  
Memphis, Tenn. He was elected to  
the presidency of Mississippi Col-  
lege in 1891, succeeding his father-  
in-law, Dr. Webb, where he remained  
for a number of years and did a  
constructive work. He accepted the  
pastorate of First Baptist Church,  
Meridian, on leaving the college,  
where he did a fine work for many  
years. He voluntarily gave up the  
work there to serve smaller churches  
in the surrounding territory. Among  
these were Hickory, Blackwater, De-  
catur, Liberty and many others. He  
was one of the deepest thinkers and  
hardest students and perhaps knew  
as much of the Bible and its mean-  
ing as any man who ever lived in  
our state. He was president of  
Clarke Memorial College for a few  
years and was Bible Teacher there  
when his health gave way. He is  
now nearly, or quite so, 80 years  
old, not permitted to preach or  
teach any more because of physical  
disqualifications, one of our most  
loved and venerable Veterans of the  
Cross. Blessings on this dear  
brother.

Dr. Asa C. Watkins.—This be-  
loved brother, who still lives and is  
active, is now at Clinton and serves  
his Lord there. He was born on a  
farm in Calhoun County, Alabama,  
March 29, 1857. He joined the Bap-  
tist Church at Conway, Leake Coun-  
ty, Miss., September, 1870. He  
studied in the rural schools until  
grown, taught school in rural  
schools, and entered Mississippi Col-  
lege in September, 1877. Poor  
health forced him to leave school  
after a few months, and he worked  
in a drug store and studied phar-  
macy and medicine. He regained  
his health and so re-entered college  
in 1882, graduating in 1886 with the  
degree of A.B. He was ordained  
in the First Baptist Church, Jack-  
son, June 22, 1886. Presbytery:  
Dr. W. S. Webb, Dr. H. F. Sproles,  
Dr. J. B. Gambrell and Dr. L. S.  
Foster. He supplied Fellowship and  
Rodney Churches, Jefferson County,  
and Sim's Chapel, Claiborne County,  
then entered the Southern Baptist  
Seminary, October, 1886. After fin-  
ishing his seminary course he was  
pastor at Mitchell, Ind., and from  
there he went as a missionary to  
Musquiz, Mexico, where he and his  
wife wrought well for a number of  
years. Returning to our state he  
has taught in Mississippi College  
and been pastor of churches. He  
was married to Miss Eva Benton,  
of Mitchell, Ind., June 20, 1888. Be-  
fore going to Mexico he was pastor  
at Canton, Miss., for a season. His  
has been a busy and useful life and  
may he see a number of good years  
yet.

### Yalobusha Meeting

The quarterly meeting of the  
Yalobusha County Baptist Associa-  
tion met with Sylvarena Baptist  
Church, near Water Valley, the fifth  
Sunday in May. A number of  
churches were represented and a  
good day was had. Opened with  
song devotional led by W. E. Hud-  
son. Moderator G. E. Denley was

in the chair. T. T. Gooch taught  
the Sunday School lesson in a splen-  
did manner. C. M. Williams led a  
season of song. Sellers Denley dis-  
cussed "First Things First" (Matt.  
6:33), and Kermit Cofer discussed  
the B. Y. P. U.: Its Possibilities;  
Miss Kate Breland rendered a spe-  
cial song, Miss Avis Gore at the  
piano. E. R. Henderson of Gre-  
nada preached a splendid sermon  
just before the noon hour. In the  
afternoon W. W. Simpson talked on  
"Our Greatest Needs", and J. M.  
Metts on "Missions Our Mission".  
J. R. G. Hewlett brought a good  
message on the "Stewardship of  
Faith".

Other brethren present who had  
part in the meeting were L. E.  
Roane, C. T. Schmitz, B. L. Hamby,  
R. L. Breland. The Sylvarena  
Church and community spread a  
lavish meal at dinner time and the  
large congregation present did it  
full justice. All were satisfied to  
the fullest. Resolution of thanks  
was adopted heartily for the royal  
entertainment of the meeting. The  
next meeting will likely be held  
with Camp Ground Church the fifth  
Sunday in August.

### Notes and Comments

Sylvarena Church has not had a  
pastor since Rev. S. J. Rhodes gave  
up the work the first of the year.  
It hopes to get one soon, as a church  
house is to be built, and a leader  
is needed.

Glad to report that word comes  
that Rev. S. J. Rhodes is recovering  
from his illness from which he has  
been suffering for some weeks and  
will likely be at home soon. He has  
been recuperating in south Missis-  
sippi for some time now.

M. Plunkett Martin, singing evan-  
gelist of LaFayette, Ala., is to lead  
the music in the meeting at Carroll-  
ton the latter part of July, in which  
Dr. M. E. Dodd of Shreveport is to  
do the preaching.

I have heard most of the guber-  
natorial candidates speak. They all  
have a mighty good speech. No  
one would start out to talk to the  
people seeking office unless he first  
had a speech that would show to  
his favor, and we cannot blame him.  
We need to pray and think this time

before we cast our ballot for any  
man for office. The people have  
been greatly imposed on in many in-  
stances in the past by listening to  
flowery words and broad promises.  
Christianity, integrity, ability and  
experience should weigh heavier  
than eloquent words and promises  
now when our state is about bank-  
rupted and growing worse all the  
time. When will the people learn  
their lesson and quit blindly follow-  
ing demagogues and tricksters?  
May this be the time.

### SILVER CREEK

The weeks following the fourth  
and fifth Sundays in May were busy  
ones for Calvary Baptist Church.  
The week following the fourth Sun-  
day the B. Y. P. U. study course  
was taught, the pastor, Rev. Mark  
Lowrey, teaching the Seniors and  
Intermediates the book, "The People  
Called Baptists", with Miss Nellie  
Lee Mikell, Director of the B. Y. P.  
U., teaching the Juniors, "Bible He-  
roes", about thirty applying for  
seals from the three unions.

The next week the Sunday School  
study course was taught. We had  
with us Miss Cameron and Mr. Hun-  
ter. Mr. Hunter taught the book,  
"Building a Standard Sunday  
School" and also gave inspirational  
lectures which were enjoyed by all.  
Miss Cameron taught the Sunday  
School Manual, working with Jun-  
iors and working with the cradle  
roll and beginners. Several applied  
for seals for the different books.

We greatly enjoyed having these  
workers with us and we hope it will  
be our privilege to have them with  
us again sometime.

—Clayton Mikell, Reporter.

The orator in Hyde Park was  
holding forth with great fervor, and  
constantly punctuating his discourse  
with references to Darwin's "Origin  
of Species." A tall man and his  
short companion hung on the out-  
skirts of the crowd, but were unable  
to get near the speaker. "What's  
he talkin' about, Bill?" asked the  
small man, tired of craning his neck  
to no purpose. "Eat more fruit, I  
think," replied the long one. "He  
keeps talkin' about oranges and  
peaches!"

## SOUTHERN BAPTIST THEOLOGICAL SEMINARY

JOHN R. SAMPEY, Pres.  
Louisville, Kentucky

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## The Sunday School Department

### SUNDAY SCHOOL LESSON

For

June 14, 1931

Prepared by

L. D. Posey, Jena, La.

—O—

Subject: The Resurrection and Ascension.

Golden Text: It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Rom. 8:34.

Scripture for study, Luke, chapter 24. For supplemental study, Matthew, chapter 28; Mark, chapter 16; John, chapter 20; Acts 1:1-11.

#### Introduction

Perhaps it is not best to place in cold print the feelings I have experienced as I have examined the literature dealing with the events of the last week of the human life of our Lord. Suffice it to say that men who teach the word of God should know better than to send out the stuff they do.

In view of what is published throughout the religious world, following the teachings of Roman Catholicism, the space allotted to me this week shall be used in the main to showing that the Bible teaches that Jesus rose from the dead about sunset of what we call Saturday evening, and not about day break of what we call Sunday morning, as Rome teaches, and generally accepted without investigation by evangelical Christians. To do this some statements recently made will be repeated.

#### The Lesson Studied

When the original surveyors of the land held by this government made their surveys, they correctly noted down in what is known as "Field Notes" the starting points for section, township and range lines. In our day, if a competent surveyor has the field notes, it is no trouble to mark land lines correctly. So, the Holy Spirit in the Bible has given us the "Field Notes" for this week, with a few established "land marks" with starting points from which to make a correct survey.

The first of these land marks, is the Jewish mode of counting time. They have always counted days from sunset to sunset; hence their weekly sabbath always commenced at sunset on what we call Friday, and ended at sunset twenty-four hours later. Next, the passover lamb was a type of Jesus who was to die for the sins of the people of the whole world. By the command of God, that lamb was to be selected four days before it was to be killed. By the same command of God the passover was always the fourteenth of Nisan, our April, and hence came on different days of the week as do our national holidays. The next land mark is the words of Jesus, "For as Jonas was three days and three nights in the whale's belly (belly of the sea monster); so shall the Son of man be three days and three nights in the heart of the earth". Mat. 12:40. By the law of language, these words are emphatic and must be taken literally. The

next mark set up by the Holy Spirit, is found in John 12:1, and says, "Six days before the passover Jesus came to Bethany". Next in order is that one found in John 19:31, and says, "for that sabbath day was an high day", and means an annual and not a weekly sabbath. Finally, in Mat. 28:1, we have this statement: "In the end of the sabbath as it began to dawn toward the first day of the week".

Now with these marks let us set up our compass and survey our lines. The first day of the week always begins at the end of the sabbath. According to Matthew those women found the sepulcher empty just after sunset on what we call Saturday evening. Then by the law of language and according to the emphatic words of Jesus in regard to Jonah, you are compelled to count backward from about sunset on Saturday evening for three days and three nights, to get the hour of the burial of Jesus, which was about sunset Wednesday evening. That of course puts the crucifixion on Wednesday.

Now, take the field notes of the Holy Spirit and go to another corner land mark, set up your compass and follow the line and see if you come out at the same point as already established. If so, your point is proven, your "corner" is established. John 12:1 says, "Then Jesus six days before the passover came to Bethany". If Wednesday was crucifixion day, then Thursday was passover day. Count back six days from Thursday and you get Friday of the preceding week as the day that Jesus came to Bethany. From John 12:12, we learn that the next day after Jesus came to Bethany he entered Jerusalem. The law of God required that the passover lamb be selected four days before it was killed. Jesus was the anti-type of that lamb. It was on that day that the Sanhedrin decided to kill Jesus. Count forward four days from Saturday and you get Wednesday as the crucifixion day. Thus your two lines surveyed from opposite corners come together at a third corner of the quadrangle, establishing beyond the question of peradventure the correctness of that location, namely, that Wednesday was crucifixion day.

But now let us take what the surveyors call an "offset" point and make another survey. John 19:31, explains that the sabbath following the crucifixion was an high day. From that we learn positively that the day preceding the sabbath that followed the crucifixion was not Friday, thus proving negatively that crucifixion day was some day other than Friday. Thus Friday is removed by the rule of elimination.

Now take up the words of Jesus about the three days and the three nights, and follow them as another "offset" line, again counting backward from the time the women found the tomb empty, and Friday is clearly missed and Wednesday definitely reached as the day of crucifixion.

One more test by the "offset" method and we are through. As already seen from the twelfth chapter of John, Jesus entered Jerusalem on Saturday, and the Sanhedrin determined that he must die. Thus the Lamb of God was selected four days before his death in fulfillment of scripture type, and which brings us back again to Wednesday for crucifixion day. So, this question surveyed from two main corners established by the Holy Spirit, and from starting points on three offset lines established by Him; by all of them we are brought to the same point, namely, that Wednesday was crucifixion day, and about sunset of that day the hour of burial. Now with this permanently established, we set up our compass, run the line, take the chain and measure the distance, three days and three nights, to find the time of the resurrection, which was about sunset on what we call Saturday evening. Matthew 28:1, says in effect that the tomb was empty when the women reached it just before dark. This is plainly what the Bible teaches. Why not teach it ourselves?

That Jesus rose from the dead bodily, and ascended in like manner to heaven forty days later, is just as clear and unequivocally taught by the Bible as is his death and burial; and equally sustained by secular history. To deny either, is to write one's name in the list of bigoted, prejudiced fools, and become too insignificant to merit notice.

The resurrection of Jesus is the final evidence of his Deity, and the guarantee that he is able to save all who trust him. We do not hear too much preaching about the cross, but we should hear much more preaching about the resurrection.

The bodily ascension of Jesus into heaven, together with his positive promise, is the guarantee of his return in like manner, to which event we should look forward with joy.

The risen and glorified body of Jesus is the guarantee that our bodies shall be raised and glorified. Thus Jesus in his death not only redeemed the soul but the body also. How careful then we should be with our bodies which are the temple of the Holy Spirit. Please make your own application as to habits that defile the bodies of men and women.

With the Savior we have the glorious assurance it brings to us, how diligently we should strive to complete the work involved in his last command; namely, to make disciples of all nations, and teach to them the great truths he has taught to us.

—BR—

#### TAKING TOO MUCH FOR GRANTED

—O—

For the benefit of those who might have been interested in my former article, headed "Too Much Is Taken For Granted" I want to relate an incident that came under my own personal observation in the little town of Duck Hill, Miss. I will not call any names, but a visiting preacher who is a very popular pastor, and evangelist (?) in Mississippi, was doing the preaching in a week's series of meetings. He was, and is a natural orator, and everybody loves to hear him preach. I do, myself, and everybody else

that has ever heard him. I never heard him say anything that would offend the most sensitive. And, by the way, I want to say that one of the most emotional, heart moving, soul stirring sermons that I ever heard was preached by him, in the above mentioned revival meeting, on "Walking With God". Many were moved to tears, I was for one. But the strange thing about his preaching, was, that he did not preach a gospel-sermon during the whole week. And invariably after one of his pleasing sermons, he would extend the invitation to all those who would trust Christ; when he never preached the gospel of Christ. Now, what I mean by his not preaching the gospel is this: He never one time showed how "Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures"; and he never explained what it meant to be saved; or what it meant to trust Christ, or what to trust Him for. It seemed, that he took it for granted that everybody knew all about it, and that it was unnecessary for him to preach it.

Now, one or the other of three things is true: Either those who accepted his invitation to trust Christ were already saved before that meeting; or else, they were saved during the meeting by the help of personal workers; or else, they joined the church unsaved.

If by chance the preacher herein referred to, happens to read this article, I hope it will cause him to reflect, and not take too much for granted; but take time to preach, expound, explain and emphasize the plain fundamental doctrines of the gospel of Christ, so that if any one happens to be in the audience who does not already know the gospel, they may at least have the privilege of it.

Some people are wondering why we have so much worldliness among the young people of our churches, (I noticed that Bro. J. A. Lee wrote an article about it). The reason for it, mostly, is that so many of them are unsaved and thereby do not have the Holy Spirit to lead them.

—J. E. Heath.

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# WHAT IS A MIRACLE?

Why should men, like Dr. Harry Emerson Fosdick of New York City, and Dr. Glover of England doubt the history of the Bible, based on the hypothesis that miracles are impossible?

Suppose Dr. Fosdick had lived in the nineteenth century; in the days when men knew nothing of the radio; and suppose that the New Testament had contained a narrative like this: "And Jesus stood in the midst of the Temple, on the Sabbath day, about the sixth hour, and delivered a message that was heard throughout all Palestine."

"He had some two or three hundred audiences in Galilee, about the same amount in Samaria, and some three hundred in Peraea, and more than a thousand in Judea." Suppose, I say, that such a narrative had been recorded in the New Testament; and that Dr. Fosdick had lived one hundred years ago, and had read the above account; what do you suppose he would have said about it?

According to his philosophy, he would have thrown the book down, saying: "Preposterous! Impossible! Such an account is incredible." What is a miracle, anyway? It is God releasing some power, unknown to men, causing things to happen that men can not understand. The radio is miraculous. It is nothing on earth but God at work; using men to harness, and set in operation certain powers which belong to Him; using them for their good and His glory. There is not a man on earth that understands how it is possible for a man in New York City, to stand in front of a little instrument and deliver a message that may be heard by a million audiences in the United States of America. It is true that men use means such as electricity, etc., to make it possible. But God also uses means to perform the miracle of bringing life out of a dry seed of corn or wheat when it is brought in contact with a certain amount of heat, moisture and soil. And yet it is no less a miracle.

We can not understand how Jesus made wine out of water instantaneously, without waiting for the slow process of nature. But should we say that the history that records it is incredible, because we do not understand it?

Modernism is the most stupid system of doctrine ever set forth. It limits God, who created all things; making of Him a victim of fate; binding Him with chains and fetters to the laws of nature. If too much learning is making men mad, then they had better call a halt on the finishing touches of higher education, based on any philosophy that leaves out the supernatural; and begin all over again with the word of God for authority, and study it.

If men would only pause long enough to digest the first four words of the Bible: "In the beginning God," then they would not have so much trouble believing the balance.

—J. E. Heath.

## SOME FACTS AND FIGURES

By L. E. Roane

The writer of this article has been a constant reader of the Record for many years, but has never felt more like saying a big "Amen" than he does now to the general trend of Baptist events, and the way in which writers express themselves in your columns recently.

Of course everything has been unhitched and looking bad for twenty years, but "The Lord God omnipotent reigneth".

Dr. Lipsey said recently that 6,000,000 children in our nation are reported undernourished.

The Literary Digest said a week earlier that "America has 361 billions of dollars in wealth and money."

Henry Ford is reported to have had 600 millions in money two years ago, and now sees the Red Cross feeding thousands daily who formerly worked in his Detroit factory.

"Give, and it shall be given you, good measure, pressed down—" and then some—"running over".

The writer heard a preacher not many years ago, who is known over the South for his ability, say that if all the 240,000 Baptists in Mississippi "died before morning, I fear three-fourths would be lost."

What did Christ say? "Why tempt ye me, ye hypocrites?"

Reports have it that the last church census showed 63 millions in our country who make no religious profession toward any sect. Stay on the sidewalk in any town or city on Saturday afternoon and see if it doesn't seem true.

Attend church Sundays where you know everybody living near and see what percentage "ain't there".

And yet, "God is not mocked".

The Devil's crowd wants us to believe that the things of the world get the crowd, but when real preaching goes on a few days in your community, nearly everybody goes, or wants to go.

Now swing the scene around and look what the other side reveals: No community in the South is without a church of some kind. There are preachers enough to go around. There are Bibles enough—all printed alike and meaning the same thing. Christ died for us all. He would save us all, and will call each of us up to His Judgment. He said: "My word shall not return unto me void", "Whatsoever ye shall ask in my name I will do it", "Go ye into all the world and preach the gospel to every creature". And then: "Lo, I am with you—even to the end."

Brother preacher, we have churches, hearers, auditoriums, money, time on the one hand, and God, Christ and the Holy Spirit on the other. Brother Lee, keep praying, preaching, believing, writing, giving, going and trusting and victory must be ours at last.

I pray God that every redeemed soul who reads these lines will stop a minute each day for three months and pray: "Lord, what wilt thou have me do?" and then when His Spirit answers, let's get up and go.

—BR—

## MUSINGS OF A CHUMP

Yes, I am having a pretty hard time in some respects, but I am happy to know that no family in

our little church is any better dressed than we are. I am certainly the best looking mother in our church. The men all pay marked attention to me and they would not do that if I was not attractive. How do I dress so elegantly? Well, that is simple! I work! But my children! Well, you see my sister-in-law dresses one, my mother cares for one,—that is the idea. I pay for my clothes in installments and —. Pay to the support of the church! What do you mean? Do you think I am going shabby to help support a preacher and his family? "Charity begins at home", is my golden text.

Yours truly,

—A. Chump.

—BR—

## LOUISVILLE SEMINARY'S ALUMNI REUNION BREAKS RECORD

Chas. F. Leek

Over four hundred former students and friends of the Southern Baptist Theological Seminary, Louisville, Ky., who were attending the Southern Baptist Convention at Birmingham, crowded the Tutwiler Hotel's spacious social hall and its balcony at 7:15 o'clock Friday morning, May 15th, for the Seminary's Annual Alumni Reunion. Three hundred and eighty-four actually ate breakfast and fully twenty others either stood at the walls for the program or, being unable to get seats, went away. The occasion set a new attendance record for Alumni Reunions and offered a program which many said surpassed anything heretofore experienced at similar meetings.

Addresses were made by Dr. J. H. Rushbrooke, general secretary of the Baptist World Alliance; Dr. W. J. McGlothlin, president of the Southern Baptist Convention; George J. Burnett, stewardship secretary of the Seminary; and Dr. John R. Sampsey, president of the Seminary. Each one was good, with Dr. Sampsey's stirring address supplying a fitting climax.

The great host was also thrilled by special music furnished by the Seminary quartet and Dr. and Mrs. E. A. McDowell, Jr. The quartet, composed of W. L. Cooper, Mississippi; Montague Cook, Alabama; W. Arnold Smith, Georgia; and Morris Ford, Tennessee, sang "My Old Kentucky Home" and the McDowells gave several Southern Negro Spirituals, which they offered interpretatively only.

Dr. John A. Davison, pastor of the First Baptist Church, Clarksville, Tenn., who has so acceptably led the Southern Association of Seminary Alumni as president for several years, presided. He was succeeded as president in the elec-

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tion of officers by Dr. C. O. Johnson, pastor of the Third Baptist Church, St. Louis, Mo. Other officers elected were Dr. C. W. Duke, pastor of the First Baptist Church, Tampa, Fla., first vice-president; Dr. Leon M. Latimer, pastor of the First Baptist Church, Austin, Texas, second vice-president; Dr. Walter P. Binns, pastor of the First Baptist Church, Roanoke, Va., third vice-president; Dr. A. K. Wright, pastor of the Tabernacle Baptist Church, Louisville, Ky., secretary-treasurer; Professor R. Inman Johnson, of the Seminary, chorister; and the executive committee composed of Dr. C. L. Graham, Dr. F. F. Gibson, Dr. R. H. Tandy, Dr. O. M. Huey, Dr. J. O. Williams, Dr. M. P. Hunt, and Dr. L. O. Leavell, all of Louisville.

The officers of the Mississippi Association of the Southern Seminary Alumni are Prof. M. O. Patterson, Mississippi College, Clinton, president; and Rev. J. E. Kinsey, Merigold, secretary-treasurer.

—BR—

## HARPERVILLE

Inasmuch as Mr. and Mrs. R. L. Compere have been residents of our community and members of the Baptist Church of Harpersville, and since their lives and labors have been so becoming and helpful to both church and community, and since they are not to continue their residence and work here with us, it is the desire of the Baptist Church aforesaid to express their hearty endorsement and approval of the Christian character and earnest labors of Mr. and Mrs. Compere as seen in their homes, in the school, and most of all in their loyalty and cooperation in the support and work of our church. We find these young people lovable, trustworthy, sincere, capable, and consecrated Christians.

By order of the church in conference.

—J. H. Street, Moderator,  
W. J. Hamilton, Church Clerk

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## The Children's Circle

Mrs. P. I. Lipsey

BIBLE STORY No. 24: June 11th, 1931

The Barren Fig-Tree: Mark 11:12-14, 20-24

This is the story of a strange happening near the close of Jesus' life, but I believe we can understand it if we remember that Jesus was trying to teach a lesson by this event. On Monday before the Friday on which He was crucified, He came with His disciples from Bethany, the little town east of Jerusalem, about two miles off, where He was spending the nights. As He walked, He was hungry, and He saw in the distance a fig-tree covered with leaves. He knew that in that country the fruit comes before the leaves, so he thought that perhaps the figs might be hidden among the leaves. But there was no fruit, and indeed, it was not really time for fruit. Then Jesus said to the tree, "You never shall hereafter furnish figs for men to eat". The next morning, when they came again to Jerusalem, the whole fig tree was dead, withered from the roots. Now, how was it that Jesus punished a tree that had no fruit on it, when it was not the time for figs? He punished it, not for not having fruit, but for appearing to have it when it did not. He made a picture or a parable of this tree and its leaves, for the disciples. The tree was like the people of Israel, who claimed to be good and religious, but bore no fruit. The fig-tree appeared to bear fruit, but had none: the Israelites appeared to be good, but were not, and now were about to put Jesus to death. The other trees had nothing, but they did not pretend to have anything! This tree had nothing, but it seemed to say by its leaves that there was fruit there. This was the way it was with the Jews, who claimed so much goodness for themselves, but hated Jesus, and would not accept Him, and were about to kill Him. Jesus tells the disciples that they must have faith in God, and must believe God's word, and God their Father will give them what they ask for. And will not this be true of us, too?

My dear Children:

Did you ever see anyone sitting by the fire on June 2nd? Well, if you were here this morning, you would see that very thing. The thermometer thinks it is November, for it is 57°. We have two or three nice little logs in our living room grate, with cracking, popping little fire coming up between them, as cheerful as the day is long. But I know that it is Summer, so after an hour or two of its cheer, I shall let it go out.—We did better about the letters last week, and we are still doing better, and have quite a little number this week. Edna Brooks asks if we have quit having the Bible Study Questions. Well, not to say quit, but I left them off for a while, because no one was answering them. Probably there were a good many who read them and answered them to themselves, so for Edna and others who want them, here they are. We will soon finish up the Bible Stories, we'll be thro' them this month, in fact. We will not have exactly the same kind of thing again: I want to find something that will interest you all, and make many take part. But more about this next week, perhaps.

Much love to you all, and I hope you're not cold.

Mrs. Lipsey.

### Questions

1. What friends of Jesus lived at Bethany?
2. Which is the more sin, to be

wicked and not deny it, or to pretend to be good when one is wicked?

3. Did Jesus know any people who professed to be righteous, but were very full of sin?
4. Who were they?
5. Read the story about the vineyard in Matt. 21:33-43.

Heidelberg, Miss., May 28, 1931.

Dear Mrs. Lipsey:

I am writing you, as I have not written to you in so long.

I am ten years old now, and in the sixth grade. I joined the G. A. when I was nine. I sure do like it.

I have to cook for Mother now while she sews.

I am sending a dime (10c) for the orphans.

Love to all.

Addie R. Lightsey.

I wonder, Addie, if you are kin to our Bro. Lightsey who used to work for The Baptist Record? We think a great deal of him.

I know Mother is proud that you can help her by cooking. We are certainly obliged for the money.

Zwalle, La., May 30, 1931.

Dear Mrs. Lipsey:

May I join your Circle? I am eleven but will be twelve in July. I will be in the seventh grade next year. I haven't missed but one Sunday from Sunday School this year and two from B. Y. P. U. I am Secretary of the Junior B. Y. P. U. I went through the Orphanage about three years ago.

Your friend,

Hazel Cooke.

Address, Box 268, Zwolle, Louisiana.

You have a good record, Hazel, in school and religious work. Keep it up. We are glad to have you as a member from Louisiana. Write again soon.

Ocean Springs, Miss., June 1.

Dear Mrs. Lipsey:

I am sending you our love gift. It is not much, but was all we could send this time.

Our Sunday School is small. Our class is the largest one. President, Louise Herd; Secretary, Clyde Davis; Vice-President, Lula Davis; Hazel Davis, Roy Davis, Woodrow Herd, Floyd Vaughn.

The name of our class is "Shining Lights".

We are sending 36 cents. I hope it will help you.

With love,

Sect. Clyde Davis,

Ocean Springs,

R. 3, Box 12, Miss.

That is a good name your class has, Clyde, and its light is shining now as far as the Orphanage. I thank you for the money.

Thurs. P. M.

Dear Mrs. Lipsey:

I was so glad to see my letter in print a few weeks ago. I can say now that I am a member of your Circle.

We have a Junior B. Y. P. U. at our church. I haven't gone to any of the meetings, tho.

I passed to the ninth grade and was so glad. There were ten in my grade. Only two failed.

I stay with my Aunt Mollie—Daddy's sister—now. I like to stay with her just fine. My Daddy died six years ago, when I was only five. I have one half-sister by Daddy's first marriage, three sisters and one half-brother by mother's second marriage. My little brother is only two years old. My half-sister is married and has a sweet little girl almost two years old. I stayed a few months with her two years ago.

Aunt Mollie's flowers are almost all blooming. The Cape Jessamines are just starting to bloom. Do you have any in your yard? I think they have the sweetest odor of any flower.

Have we quit having Bible Study Questions to answer? Please continue them, for I love to answer them.

Please print this if possible. Love,

Edna Burks.

P. S.—I am sending 25c for the orphans.

E. B.

No, Edna, I haven't any Cape Jessamines, but think they are mighty sweet. Thank you so much for the money and the letter. Come again.

—BR—

### GRIFFITH MEMORIAL BAPTIST CHURCH JUNE MONTHLY LETTER

Last Sunday closed the 5th year of this pastorate. Happy years they have been and what is better, growing years. Exactly 500 additions during this time as follows: 37 in 1926 (the pastor came on the field June 1st, was away during July and August at Ridgecrest); 1927, 80; 1929, 81; 1930, 115; 1931, 108; total, 500. Fifteen of the 37 people joining in 1926 are still here and among our most active members. Approximately \$50,000 contributed to all causes and other marks of progress bringing the church to a position of influence in the state.

Next Sunday: When did you join the church? Next Sunday morning these 500 people who joined the last five years are to be special guests. Sermon subject Sunday morning, "Three Rules For Right Living", and Sunday evening, "A Spiritual Inventory". We are digging in for some hard, straight from the shoulder preaching, the type that has helped make this church.

The Task Before Us: Four big words for every Christian to learn in actual life are—worship, service, giving and living. Hear about them next Sunday. Attend all services, get into the program of the church. II. Our second payment of the \$3,300 on the building comes due in October and we are going to try to meet it by asking 300 of our 650 resident members to give \$10 each.

### THE JUDSON, Marion, Alabama

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## MISSISSIPPI WOMAN'S COLLEGE

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Registration for next session now open. Send \$12.50 for your choice of rooms not taken. Nearly twice as many registrations as at this date last year. Send for new Bulletin to

J. L. Johnson, President,

Hattiesburg, Mississippi.

Get your name on the board! This \$10 is to be over and above your offering through the budget, else it will do little good. Practice bringing something every time money comes into your hand. It is for the work of Christ and His church. Some of our folks are in a dangerous attitude toward the study of the Bible. It is the word of God and not to study it is a sin against Him and to study it in the wrong way is a sin against Him. It is not to be scanned as a detective story but to be approached in prayer and meditation. IV. "Our Doctrines" is the third book in our study course for the year. It begins Monday evening for all the men, women, boys and girls. Some of our folks may not realize it but because others are studying and they refuse to play the game hard, they are losing their influence because of their idleness, indifference and ignorance. V. We have one of the greatest groups of visitors any church could have and let's keep it up. No one person can do it in a church this size. I want to challenge our new members to fall into the whole church program.

No Summer Slump: If we play "hookey" this summer while the pastor is away in meetings winning folks to Christ and "sweating it out" our church life is going to be done great harm. A mark of a heroic church is to stand by in the hard time. That is only done by a membership.

Remember, Sunday, prayer meeting, study course, building fund, budget, visiting, Sunday School, B. Y. P. U., W. M. U., etc., etc.

Yours in His service,

—D. A. (Scotchie) McCall.

### SILK PONGEE SALE

SEND NO MONEY. On the day of the crisis in the silk market this finest imported pure silk pongee was secured for a fraction of normal price. Golden tan, 33 in. wide. Very beautiful; cannot fade. Although market price is recovering we will give readers of The Baptist Record the benefit.

### 38 CENTS A YARD

SEND NO MONEY. Only write us and you would like to see on approval and we will send it at once insured. Within 5 days after you receive the silk, if you find it worth fully \$1 a yard, send us only 38 cents a yard, otherwise return it. Crane's Silk Co., 545 Fifth Ave., New York City.

Dr. R. Secretary State Convention for the Convention. Dr. C. "The Sions".

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## B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi



DR. R. B. GUNTER,  
Jackson, Miss.

Dr. R. B. Gunter, Corresponding Secretary of the Mississippi Baptist State Convention Board for the past ten years, will be one of our speakers for the District B. Y. P. U. Conventions in Magee and Indianola. Dr. Gunter will use as his subject "The Practical Side of Missions".

**Sunflower Organized With Eighty**  
A letter from Bro. S. P. Goree reports a new union for the Sunflower Church with a membership of eighty to begin with. We are happy to add this union to our list and expect when the complete organization is perfected to announce that the church has three or four instead of one union.

**Biloxi Intermediates**  
A letter from the Intermediate B. Y. P. U. of Biloxi tells of their interest in the District B. Y. P. U. Convention. By the time you read this they will be in Hattiesburg enjoying the Convention. Mary Joyce Garber is representing the union in the Sword Drill contest. This splendid union had charge of the mid-week prayer meeting recently and gave a splendid program to a large and appreciative audience. Mrs. F. J. Pates is the efficient leader of this fine group of young people.

**Pleasant Hill, Lowndes County, Organizes**

The first time in the history of the church the Pleasant Hill Church in Lowndes County has organized a B. Y. P. U. Miss Hazel Weathers writes telling of the newly organized union, saying that they start off with sixty-three members and are doing the best they can to make their union all it should be. Miss Weathers is the President of this new union and we have every reason to believe that under her leadership the union will do splendid work.

All along through the year we have requests for questions on our study course books. Individuals who are ambitious to study the

books for both the knowledge gained and for the award given do this home study. We are always glad to cooperate with any doing this and are happy to send questions upon request.

### A Help for B. Y. P. U. Directors

Many times the "Weekly Assembly" for the General B. Y. P. U. Organization is spelled "Weakly", and the reason is, the "Special feature" is missing or is poorly given. Mr. E. S. Preston, 317 Palmer Bldg., Atlanta, Ga., has compiled about a hundred features for the General Assembly and offers them to B. Y. P. U. Directors for 35c a copy. This in our opinion is the best help yet offered to Directors and if used will serve to strengthen in a very material way your Weekly Assembly. Order from Mr. Preston.

**Mr. Associational B. Y. P. U. President!** What about an Association wide Study Course for a week this summer? It seems to be the order of the day, and the best plan is to have it simultaneous. This plan reaches many more people, uses many more as teachers, hence does a far larger piece of training. Plan to have it.

### Pickens

The Senior and Intermediate Unions are planning to go 100% strong to Magee for District Meeting June 16 and 17, thanks to its loyal church members. A truck has been secured and it will be possible for all members to attend the entire session.

Jesse Laynie Boyd, Jr., will represent the Intermediates in Sword Drill contest.

A delightful weiner roast was enjoyed Friday, May 22, on the lawn of Mrs. J. S. Whitworth by approximately 30 young folks and chaperones.

Two new members were admitted to the Junior Union recently, Messrs. Meeks and Cooper.

Josephine Anderson of the Intermediate Union was baptized Sunday, May 24, by Pastor J. L. Boyd.

See you in Magee, B. Y. P. U. pers!

Mrs. Wilma G. May,  
Pickens, Miss.

### Baldwyn and Ackerman Conventions Prove Great Success

On Tuesday, June 2, 350 delegates gathered in the beautiful little city of Baldwyn. Everything was in readiness, the local committees had left nothing undone and the Lord gave us ideal weather, the speakers were at their best and the Convention marked a new era for B. Y. P. U. work in Northeast Mississippi. Each of the 15 counties were represented, plus an additional county out of the district. On Thursday, June 4, 242 delegates gathered from 13 of the 14 counties representing District 4 in Ackerman. No less was the preparation here and the royal welcome coming from the

Ackerman people will linger as a sweet memory with all who attended this Convention. Awards were given as follows: District 3, mileage banner, Calhoun City; Adult-Senior banner, Baldwyn Seniors; Inter-Junior banner, Baldwyn Juniors; map contest, Frances Coleman of New Albany; Sword Drill contest, Baldwyn, and two Baldwyn Juniors tied for the Memory Work award, hence each were awarded a pin. District 4, Mileage banner, First, Columbus; Adult-Senior banner, Lena Seniors; Inter-Junior banner, Morgans Chapel Intermediates; Map contest, B. B. McGee, West Point; Sword Drill, Catherine Phillips, Columbus; Memory Work, Jessie Lee Burns, Kosciusko. The District Conventions meet in June, 1932, in Calhoun City and Union.

### ORPHANAGE ITEMS

Sunday, May 31st, was my first Sunday at the Orphanage as Religious Director. I enjoyed it and was profited by it. I hope I got some pointers as to how I may help the faithful Sunday workers there.

I attended Sunday School, at the school building, and the morning preaching service at the church. My former student, Pastor Jack Cranford, would not have it otherwise than that I should preach. The children and helpers from the Home were there. I was inspiring.

In the afternoon, I attended two B. Y. P. U. meetings, the Junior and the Intermediate. At night, I saw the Senior B. Y. P. U. give Dr. Frank Riley's play, "The Trial of the Robbers". If you could have spent the day there with me you would have received two distinct impressions. 1. That the Orphanage crowd is a most interesting and well behaved crowd. 2. That the children are receiving excellent religious training. I have much to tell you later.

—W. T. Lowrey.

### RABIES (HYDROPHOBIA)

Felix J. Underwood, State Health Board

Rabies is a disease primarily of the dog, but also affecting other animals and man. Dogs, cats, cattle, horses, sheep, goats, rats, wild animals, and even poultry may contract it. Rabies occurs most frequently among dogs and they are the chief means of spreading it to other animals and to man.

The time required for the first symptoms of the disease to appear, after the biting or inoculation, is known as the incubation period. The period of incubation of most infectious diseases is a matter of days. The incubation period of rabies, however, is extremely variable. It may be anywhere from two weeks to several months. In dogs the average is from two to four weeks. The time depends upon the location and the severity of the wound or bite, and on the amount of virus deposited in it.

Bites on parts of the body near the brain, such as the face and head, are particularly dangerous and the

symptoms may appear in as short a time as ten days. If the wound is on the extremity and slight, symptoms may be delayed for several weeks or months. In general the nearer the bite is located to the central nervous system and the deeper the wound inflicted, the greater the danger of a fatal result.

### WHAT WAS JESUS DOING BETWEEN 12 AND 30

"Jesus stroked the mane of wolves and deer that came and stood by him and they seemed loathe to leave him. None of the wild animals are afraid of him and no poisonous serpent will hiss at him."

Brother thinks that he is perfectly safe, if Jesus is with him (Said Mary the sister of Martha and Lazarus). Jesus can tell him anything in the world.

They often go on the housetop and talk all night. I often go near for I love to hear them talk.

Jesus is so mild, unpretending and intelligent."

Mary was talking to Gamalier who was sent by the Jewish Sanhedrin (when Jesus was 26). To see his parents and neighbors, learn what he was doing and see if he was the Christ.

His favorable report or biography fell into the hands of the Mohammedans when they conquered Palestine and is in Constantinople today. A copy of it and other data was secured by Rev. W. D. Mahan at great expense, 10 years time and the risk of his life.

"Jesus had golden hair and beard and large blue eyes," it says.

"He could tell men their thoughts and faults."

Jesus' Mother had to prove her innocence of his irregular birth or be stoned to death.

He loved one person as much as another.

When his mother would complain that he cared nothing for money, fine clothes or women, he would say, "Woman, you don't know who I am."

"He knew all scripture from memory."

He knew how to read when an infant, altho he was never taught.

Jesus was never angry and never complained or disputed and no one was ever bold enough to dispute his statements.

Pilate wrote Jesus a letter requesting a talk with him. In the talk he complimented Jesus on being a greater philosopher than Socrates or Plato.

Caiaphas who condemned Jesus had him appear to him in a locked room after the resurrection."

These are just a few of the subjects treated. Preachers say—

"One of the most interesting books ever presented to the Christian world."—Dr. Rubin.

"Caused us to weep like children."—Dr. M. McIntosh.

Mention this paper and send \$1.50 to Parks Harris, Mangum, Oklahoma, for this thrilling and inspiring, unknown part of Christ's life.



## SEVERAL THINGS

I notice you advertise bonds for sale. Why is it that you never have told the brethren how to get the money to buy these bonds? Tell them to do as I have done, that is borrow the money and pay eight per cent interest on it. The reason I did this I have great faith in the Baptist Brotherhood, and also I believe in the Education Commission.

I would like that some one would answer some questions through the Record. Where do you find a scripture that teaches the retiring of deacons in the Baptist Church, and if you know any please refer me to the scripture?

I heartily agree with Bro. Heath, in many things that he writes for the Record. I think we should be allowed the privilege of designating our money as we see fit, and not be criticised from our pastors from the pulpit.

Now as to the Cooperative Program, there are a few things that some of us at least don't believe in. For instance the Annuity Plan. I may not fully understand it. To burden churches to pay to the Annuity Plan whether they want to or not. Another question I would like to ask who is going to take care of the poor old farmer when he becomes disabled? I certainly enjoyed Brother R. L. Breland's piece. I can in my imagination see and hear that girl of long ago singing "Jesus keep me near the cross, there is a precious fountain free to all a healing stream flows from Calvary's mountain." I can not wonder at this girl winning his heart. Would to God we had more girls in this day and time who could sing like that.

Now back to the bonds. I realize that there was quite a bit of money frozen last winter, but it is getting warm enough now that some of this money surely ought to begin to thaw, that is why I borrowed the money to buy bonds with.

Hope for a time that we can get our money that is frozen.

Very truly yours,

—Reader of the Record.

## DOWN OUR WAY

Having read of the interesting things happening in other sections, we have decided to mention a few things of interest to us down in Marion County Association. Things are going fairly well on our own field including Bunker Hill and Ebenezer just over in Jeff Davis County. We have been receiving new members both by letter and by profession during the past few weeks. Attendance is growing in all departments of the work, and we are making our plans for a Daily Vacation Bible School for the last two weeks in June.

Ebenezer has just completed a successful B. Y. P. U. Study Course with classes in the Junior, Intermediate and Senior Manuals.

The County B. Y. P. U. Organization has arranged a fine program for the Convention to be held on the fifth Sunday. Of course we are looking forward with interest to the District B. Y. P. U. Convention to be held at Columbia the 11th and 12th of June.

Brother Ellis and his force at Co-

lumbia are keeping busy for the Master and although there is little publicity, we are often hearing of worth-while things being accomplished by him and his folks.

Brother Wilkinson and his people at Foxworth and East Columbia are also pressing on valiantly in the Master's service. Reports from other fields indicate a healthy spirit and no doubt the revival meetings soon to begin in these parts will reveal the fruits of earnest sowing and nurturing.

Among other privileges of the writer's present work is that of preaching one Sunday afternoon each month at the Industrial School near Columbia.

The four hundred boys and girls in training there along with their faithful and efficient leaders offer a challenge to any man who is so fortunate as to preach to them. Only a visit to this school will give you any just conception of the great and needed work done there.

Likely by the time you read this, I shall be in the midst of a protracted meeting with Brother Low and his people at Long Beach. The meeting began Wednesday night, May 27th, and is to run through June 7th. Pray for us during those closing days.

Praying God's blessings on all during these preparations for the revival season, I am

Yours in Christ,

—Bryan Simmons.

P. S.—Our people at Bunker Hill pay for the Record with Sunday eggs and enjoy reading very much.

## WRITERS' WEEK AT RIDGECREST August 2-9

An outstanding feature of the Ridgcrest program for the summer of 1931 will be "Writers' Week", August 2-9. Beginning Monday morning, August 3, there will be a five day series of lectures and conferences of especial interest to writers, both in the secular and religious field.

Twice daily Mr. Gerald W. Johnson of the Baltimore Sun will lecture on Journalism. Mr. Johnson is the author of a number of books and was for some years head of the department of Journalism of the University of North Carolina. He has had wide newspaper training and is a frequent contributor to some of the outstanding magazines of the day. Mr. Johnson will discuss Developing the Ability to Write and related subjects. These lectures will no doubt appeal to a large constituency both of those who write and those who want to write.

During the same week there will be offered lectures on "Baptist Points of Views" and "The Newer Educational Emphasis", looking particularly to the training of writers in the religious field. The lectures on "Baptist Points of Views" will be given by outstanding Southern Baptist ministers, those on "The Newer Educational Emphasis" by Miss Willie Jean Stewart of the Sunday School Board. Doctor R. G. Lee of Memphis, Tennessee, will speak twice daily.

Special recreation is planned daily including a "You'd Be Surprised" hour and a "Once Upon a Time"

hour, the latter led by Dr. B. W. Spilman.

The railroads will offer a special rate of one way fare plus \$1.00 east of the Mississippi River. Rates for board and room at the hotel are \$20.00 per week and up. Write to R. F. Staples, Ridgcrest Assembly, Ridgcrest, North Carolina, for hotel reservations. There will be no admission charge for any of the conferences or lectures.

Dr. Hight C. Moore will act as dean during "Writers' Week".

## MOORHEAD

The Moorhead Church has just closed a very successful revival. On Sunday, May the 17th, Mr. E. L. Wolslagel of Asheville, N. C., came to assist the pastor, Rev. A. A. Walker, and for two weeks the house was crowded, and on Sunday nights standing room was at a premium.

Mr. Wolslagel has worked with the pastor before, but he is stronger now than ever. His "chalk talks" and services for young people are undoubtedly the finest that can be given. The church that secures him for a meeting will be very fortunate indeed.

Quite a goodly number united with the church, but the most encouraging feature perhaps is the increased interest being manifested among the former members.

On Monday morning it seemed that all of Moorhead met at the train to see "Woolley" (the name by which Mr. Wolslagel is commonly known) off. He led the great crowd in a number of the choruses that they had been singing for the past two weeks, and not a dry eye could be found as he boarded his train and started away. Moorhead is a better town because of this meeting.

## MEETING OF SCOTT COUNTY LAYMEN'S ASSOCIATION

Harperville Baptist Church had the privilege of entertaining the Laymen's Association of Scott County Sunday, March 29, in an all day meeting. Dinner was served on the grounds.

Indeed we feel that our church has been greatly blessed by having with us this splendid, spiritual filled meeting.

Many speakers stood up and testified for their Lord. Among the out of county visitors were Dr. Wayne Alliston and Miss Margaret Lackey. It was this Association's privilege to hear first the song Miss Lackey composed in honor of Grace McBride, sung by the quartette of the Baptist Hospital.

The keynote of Dr. Alliston's address was, "Go Tell My Brethren".

One of the goals of this Association is to try to carry the Cooperative Program into every church in the county during this associational year.

When men just laymen are willing to go into the farthest corners of their county on business for their Lord, they are placing themselves in a position to be used mightily of Him. God bless them every one, and bless the churches they represent.

We feel that a new day has dawned in Scott County,

—Reporter of Harperville Baptist Church.

## In Memoriam

Mrs. C. H. Hooker

Mrs. Dodie Hollingsworth Hooker died February 22nd, 1931. She was reared in Attala County, Mississippi, but her married life was spent in Bolton, Mississippi, and Delta, Louisiana. She joined the Baptist Church at an early age in her hometown and when she came to Louisiana united with the Delhi Baptist Church. She was a devoted Christian, and lived a consecrated Christian life. Always willing and eager to do her part in all the activities of her church, serving as Master in every way she could through the years of her Christian life.

A devoted wife, a "wonderful Mother" as one of her daughters told her just before she passed, a loving friend. In looking back over the years I have been with her, and very closely associated too, I can truly say, "She hath done what she could."

She did not fear death and when she left us it was like stepping from one room to the next, and we knew it was. Leaving this world where she had been a sufferer for several months to "step" into that beautiful home "not made with hands" eternal in the Heavens.

She leaves a devoted husband to mourn her leaving him, and in reviewing their married life, he speaks of the twenty-eight years that they "trod life's pathway" together as the happiest years of his life. A son, Charles, who is with the Standard Life Insurance Company at Jackson, Miss., and two sweet daughters, Dodie Mae and George Pat, besides two sisters, Mrs. D. Turnage of Zama, Miss., and Mrs. J. H. Jamerson, Kosciusko, Miss., and three brothers, Mr. Joe Hollingsworth of Louisville and Messrs. Sammie and Thomas Hollingsworth of Attala County, and several nephews and nieces.

There is a vacant place in the home that, when a MOTHER leaves, can never be filled. We miss our sweet "Dodie". —Auntie.

—Mrs. C. H. Hooker

Our Mother of whom we were so fond

Has gone to that beautiful world beyond;

It was on a quiet Sabbath night, That her spirit took its flight.

It has left us very sad, Yet we cannot but be glad That her sufferings are o'er, That she is at rest forever more.

She now treads the "streets of gold"

Safe within the Heavenly fold, Oh happy she must be Her Savior and loved ones to see.

Her spirit of gentle love Hovers over us like a dove, And the lessons that she taught Were with love and wisdom fraught.

When our work on earth is o'er And we reach the other shore, We shall see her dear face Glorified by love and grace.

Dedicated by a friend who was so sweet to her in her last sickness. —Mrs. H. E. Holmes.



# Memoriam

C. H. Hooker  
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## Obituary

Mrs. R. H. Robinson, wife of Dr. R. H. Robinson, druggist of Mendenhall, died here yesterday at 3 o'clock p.m. after a lingering illness, age forty-eight. She was one of the most prominent women of this vicinity. She was a member of the Baptist Church from early childhood, which she joined in childhood. She is survived by the following relatives: R. H. Robinson, husband, Mendenhall; Elbert Robinson, son, Mendenhall; Misses Mary and Juanita Robinson, daughters, Mendenhall; father, J. E. Jackson, Jackson, and one brother, E. P. Jackson, and sisters, Mrs. H. A. Garrett, Flora, and Mrs. W. L. Porter, Jackson.

## FIFTH SUNDAY B. Y. P. U. RALLY AND DEMONSTRATION, TYRO, MISS.

Come one, come all was the cordial invitation extended by the Baptist Church at Tyro, and was accepted by five or six car loads of enthusiastic people from Senatobia Baptist Church. From former visits we knew what such an invitation meant to all visitors. The program was very interesting, and instructive.

Five or more ministers were present, and all gave wonderful talks on subjects assigned them.

The B. Y. P. U. girls and boys, the G. A.'s, R. A.'s showed their training under efficient leaders. The Sunbeams (I was sorry) were not in the Demonstration. They certainly have responded to the interest and careful training of their leader, Mrs. Joe E. Veazey.

In closing the meeting Bro. McGee was very enthusiastic over the wonderful meeting, wonderful in so many ways. He appreciated the interest all our churches showed and thanked us all for being there. Some one was heard to say, "Brother, the pleasure is all ours". There seems to be more real good old-time religion in a dear old country church, with its trees and flowers. The church women with loving, generous hands had lavished the most beautiful array of flowers, showing their love for their Maker and interest in His house of worship. At the noon hour we were invited, welcomed and urged to share their delightful, bountiful, lunch, to which we did ample justice, and still say, "The pleasure was all ours".

At the meeting at Arkabutla Mrs. May presided with unusual dignity and grace. The song by the three May sisters deserve especial mention. The Demonstration by Independence girls, with dolls, was true to life.

It was indeed an ideally "perfect day". So many thanks are due the Arkabutla ladies for their cordial invitation, hospitality, courtesy and exceeding kindness. Their gorgeous lunch under the giant oaks was unsurpassed.

—Reporter.

**DAISY FLY KILLER**  
Found anywhere, **DAISY FLY KILLER** attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed. Insist upon **DAISY FLY KILLER** from your dealer.  
**HAROLD SOMERS, BROOKLYN, N. Y.**

## ZONE MEETING

On the afternoon of April 29, 1931, the zone meeting of the W. M. S. of Deer Creek Association met with the Catchings Baptist Church with fifty-two ladies present.

The meeting was opened with the hymn of the year, "Joy to the World", followed by a prayer by Mrs. Izzard of Arcola.

After the roll call of each society and a report from each, Mrs. Izzard was elected Field Secretary.

The chairman, Mrs. Lee, of Rolling Fork, told of the need of the men at the Rescue Mission.

The associational superintendent, Mrs. Scutt of Hollandale, urged each society to send in their quota for the support of our girl at Woman's College.

Anguilla Society rendered most helpful program on Stewardship.

Devotional was led by Mrs. Mullein.

Seven Points of a Good Steward, by Mrs. Lee.

Tithe Our Time, by Mrs. Foster. Solo, by Mrs. Farror of New Orleans.

Stewardship of the Gospel, by Mrs. Farror of Anguilla.

The meeting adjourned to meet with the Arcola Church in July with Rolling Fork rendering the program.

Refreshments were then served by the Catchings ladies.

—BR—

## MISSIONS AND PRAYER

"God counteth the stars and calleth them by name", was the text of Dr. Howard Taylor in the China Inland Mission, at the Central Baptist Church, Memphis, at Noon Prayer Meeting Thursday. "Men have counted up to two billion stars, but no man knows how many there are, but God knows. He keeps them going in their revolution and in their orbits. I want you to answer the questions in your own way:

Can God answer prayer?  
Will God answer prayer?  
Does God answer prayer?

I'm sure you will agree with me that God has answered prayer in a wonderful way in connection with China Inland Mission. Where, as Dr. Cox has told you during the last five years, more than \$20,000,000.00 has been expended for missions without our borrowing a dime or soliciting a dollar. We never urge young people to volunteer as missionaries, and yet we have never turned away a volunteer who was fit to go, especially fit spiritually." Dr. Taylor expressed his great joy at being present at the Noon Meeting, and led in the closing prayer for the many requests presented.

—BR—

## TO THE MISSISSIPPI BRETHREN

After fifteen years of absence, we are planning to return to our "Old Home State", and would like to hold meetings from June 21st through July 17th. Our time is engaged from July 19th through August 23rd. Will consider meetings or pastorate after that. Have fifteen years experience in pastoral, mission and evangelistic work. Can furnish the best of references. Address Box 57, Weed, N. Mex., until June 10th. After that care Dr. R. B. Gunter, Box 520, Jackson, Miss.  
—J. H. Page.

## LETTER FROM DR. BAGBY

Porto Alegre, Brazil,  
May 1st, 1931.

To the Baptists of the South:

Fifty years have passed since you sent us to this southern world to begin work for the Baptists in this continent. What hath God wrought! More than forty thousand Baptists now greet you from five hundred Baptist churches. Not a native Baptist church existed when we came. We knew no Brazilian, nor other South American. No one met us when we arrived. But God has led on and opened the way, and given us the victory to this good hour in Brazil and Argentine and Chile and Uruguay and Paraguay, and is still leading on. How white the field is today! Do not fail us now. Send us help quickly. Infinite opportunities are opening before us.

This goes by air-plane. There was no air-line on earth when we came, but there was a wireless line to heaven, and it still goes up to God today. We thank and praise His holy name that He sent us here. Let us press forward and take the continent for Jesus.

Yours in His name,

—W. B. Bagby and  
Anne Luther Bagby.

—BR—

## AMERICAN BAPTIST SEMINARY

Since the Southern Baptist Convention, our Seminary has lost another valuable man. Dr. E. W. D. Isaac, of the National Baptist Convention and Treasurer of the Board of Directors of the Seminary, has died. The first Treasurer became incapacitated by reason of the infirmities of age. The second one died more than a year ago. Now the third one has died. It is a serious loss to the cause.

Our Seminary Commission is planning for the removal of the Seminary down into the midst of the city. Two advantages will arise from this move. The students will be in proximity to a literary school, and situated so as to secure jobs, out of school hours. This will help provide necessary funds upon which to live. We need your prayers and help. We want both.

—O. L. Hailey, Sec.

## SPRINGFIELD

The T. E. L. Class met May 31 in their class room for their regular business meeting, with 19 members in attendance and two visitors.

We had some interesting reports. We recently gave one of our members as teacher for the primary, Mrs. Ada Winstead, and Mrs. Earl Gillis as assistant teacher. We had nine 100 per cent pupils for last month, as follows: Mrs. W. B. Cooper, Mrs. Lula Davis, Mrs. Phenie Garner, Mrs. Linnie Cooper, Mrs. Mattie Morehead, Mrs. J. L. Cooper, Mrs. Edna Cooper, Mrs. L. P. Gad-dis, Mrs. Leslie Cooper.

We are hoping for many more next month. Had one new member. May we have many more.

—Reporter Pro Tem.

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GENUINE OINTMENT  
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for 110 years has been a dependable household remedy for burns, cuts and sores. At all drug stores. For free sample write  
**W. F. GRAY & COMPANY**  
108 Gray Bldg., Nashville, Tenn.

Evangelist R. B. Lakin and myself just closed a good meeting at Mallory, W. Va. I am at home now and ready to sing for meetings in Mississippi during the summer. Anyone desiring my services can address me at Mt. Olive, or care of Mr. J. E. Byrd, Baptist Headquarters, Jackson.—R. A. Walker.

—BR—

A very modern employer has ordered the following notice to be posted in his business premises:

"Any workman desiring to attend the funeral of a near relative must notify the foreman before ten a.m., on the day of the game."

—BR—

## HILLMAN COLLEGE

Clinton, Miss.

—O—

The oldest college for girls in Mississippi—and one of the least expensive. Enrollment limited to 100, thus making personal care and attention possible. Accredited. Exceptionally good advantages in Piano, Voice and Expression. The two colleges in Clinton and the close proximity to Jackson, the state capital, make the location almost ideal. The new homes for students on the beautiful campus help to make it in reality "Happy, Home-like, Hillman". Write for catalogue.

M. P. L. Berry, President.

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Good News For All Men.....Hatch  
Woodrow Carlyle.....Jackson  
Faith Lambert.....Leavell  
Some Fruits of the Gospel.....Martin  
Heaven, Hell and Other Sermons.....McConnell  
The Deacon's Daughter.....McDaniel  
Seeing the Best.....Niese  
Newspaper and Religious Publicity.....Nowlin  
Discovery of John Dumas.....Nowlin  
Fundamentals of the Faith.....Owen  
Play Fair Professor.....Potat  
Home Letters From China.....Ray  
The Country Preacher.....Ray  
B. H. Carroll.....Scarborough  
Ten Spiritual Ships.....Scarborough  
Christ's Militant Kingdom.....Scarborough  
The Tears of Jesus.....Stafford  
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## MISSISSIPPI WOMAN'S COLLEGE

Our nineteenth commencement seemed to us almost perfect, and we are anxious for the readers of the Record and all the friends of the college to have a comprehensive view of our various programs.

The dozen students who received certificates and diplomas in the various departments of Fine Arts gave their graduating recitals prior to the commencement with the exception of Miss Elizabeth Woodward Calhoun, of Purvis, whose Art Exhibit opened up the graduating exercises on Saturday night, May 23rd. The exhibit was held in the parlors of Ross Hall, attracting many visitors and calling forth much favorable comment.

On Sunday morning, May 24, the Baccalaureate Sermon was given in the auditorium of the First Baptist Church—it having been the custom for many years to alternate upon this occasion between the Main Street Baptist Church and the First Baptist Church. The Sermon was preached by Rev. J. J. Mayfield of Canton. His presence was peculiarly appropriate in as much as he was for several years a student at Mississippi College when the President of the Woman's College was a professor there; his wife was a student at Hillman College under this same Woman's College President, and their daughter is now a student at the Woman's College. An audience, packing the spacious auditorium, greeted the speaker. His theme was "The School of Jesus", which was treated in a simple, unassuming style and illustrated by various incidents from his own experience. In a way seldom seen the entire student body and a great audience of friends hung upon his words. The general comment upon the sermon was that no more appropriate Baccalaureate Sermon was ever heard in Hattiesburg.

Sunday night in Tatum Court, the auditorium of the college, the Music Department presented the annual Sacred Concert. Every number, including the violin and organ solos, was an extract from the world's most famous sacred music.

Monday morning, May 25th at twelve o'clock, the nineteenth Alumnae Dinner was held in the Crystal Room of the Hotel Forrest. Every seat in the large dining room was taken, and never has there been a larger or more enthusiastic or more widely attended meeting of the Alumnae. Miss Hasseltine Byrd, of Mt. Olive, presided in her inimitable way as Toast Mistress. Miss Jacqueline Johnson, Hattiesburg, was elected President for the ensuing year, and Mrs. Dawson Phelps, Hattiesburg, was chosen Secretary and Treasurer.

On Monday evening, May 24th, at six o'clock, the Class Day Exercises were held on the beautiful campus of the college. Striving to surpass preceding classes, the Senior Class of 1931 presented to the college a unique and attractive lily pond, located beneath the spreading branches of a shady willow grove. The pond is of irregular shape, being about 100 feet in length and from 20 to 40 feet in width. A sparkling fountain plays in the center while the bottom and sides are covered with white pebbles. Many snowy pond lily buds are opening upon the water and at the end of the pond, nearest the dormitories, is a concrete slab with the inscription "Presented to the Woman's College by the Class of 1931". The presentation to the college was made in graceful language by the President of the class, Miss Melba Izard, of Silver Creek, and was accepted in the name of the college by President Johnson. Then came one of the most impressive parts of the ceremony. As the class officers of 1932 came and knelt before the class officers of 1931, the President of the class of 1931, in the name of the class, turned over to the new Senior Class all the authority and the responsibility which a senior class should hold and exercise. These new officers are: President, Miss Beatrice Dixon, Moss Point; Vice-President, Miss Opal Langston, Calhoun City; Secretary and Treasurer, Miss Helen Brent, McComb.

At eight o'clock Monday evening, May 25th, the Graduating Exercises were held in Tatum Court. The members of the Board of Trustees, Faculty, and Student Body marched into the chapel to the strains of the Processional March played at the organ by Miss Beatrice Dixon, Moss Point. One entire tier of seats was occupied by the parents and relatives of the Senior Class. After the invocation by Rev. J. J. Mayfield, the singing of the Alma Mater by the student body and audience, and an organ solo by Miss Beatrice Dixon, the Baccalaureate Speaker was introduced by President Johnson. The speaker was Mrs. W. J. Cox, Memphis, Tennessee, President of the W. M. S. of the Southern Baptist Convention. Mrs. Cox is one of the most graceful, entertaining and instructive speakers of the whole realm of women. Taking for her subject, "The Attainment of Life's Supremacies", the vast audience was her own from beginning to end. Never was there a more appropriate address at a more appropriate time. Round after round of applause called her again and again to the front of the rostrum.

As a guest Mrs. Cox' charming personality was felt in a wonderful manner even in the short time she honored the campus by her presence.

Before conferring the degrees, President Johnson awarded three medals. The medal for Housekeeping was given for the third consecutive year to Miss Mildred Whitten, Mendenhall. The medal for the best English Essay was awarded to Miss Vallie Quick, of Collins. The Bal-four medal for loyalty, accomplishment and scholarship was given to Miss Jeannette Lawrence of Columbia, who is also the newly elected Student Religious Secretary for the next session. Miss Whitten is a Junior, while Misses Quick and Lawrence are Seniors.

President Johnson then conferred the degree of Bachelor of Arts upon the members of the graduating class and delivered the diplomas and certificates in Fine Arts. After the benediction by Rev. H. L. Spencer, of Hattiesburg, one of the most pleasant and profitable sessions of Woman's College came to a close. Below are listed names of the graduates.

### Degrees of Bachelor of Arts

May 25, 1931

Gertrude Elaine Bass, Pinola, Miss.  
Sara Mae Bradshaw, Hattiesburg,  
Miss.  
Mary Ann Brock, Moss Point, Miss.  
Lona Burns, Purvis, Miss.  
Alice Moselle Calhoun, Hillsboro  
Miss.  
Myrtice Bernice Coon, Royce, Miss.  
Margie Mildred Crain, Bogalusa, La.  
Wilma Annette Francis, D'Lo, Miss.  
Lucile Clytie Garner, McComb, Miss.  
Margaret Alene Harris, Plano, Tex.  
Margaret Lou Hemeter, Hatties-  
burg, Miss.  
Carrie Melba Izard, Silver Creek,  
Miss.  
Elora Keyes, Hattiesburg, Miss.  
Jeannette Lawrence, Columbia, Miss.  
Dimple Alexine Lott, Orange, Texas.  
Rachel Lowry, Pearson, Miss.  
Sarah Alyce McCullough, McComb,  
Miss.  
Willie Mize, Silver Creek, Miss.  
Helen Maurice Phillips, Meridian,  
Miss.  
Carrie Evelyn Pool, Union, Miss.  
Vivian Lois Pierce, Florence, Miss.  
Ada Lee Pope, Columbia, Miss.  
Vallie Bernice Quick, Collins, Miss.  
Mary Catherine Shivers, Magee,  
Miss.  
Elsie Julia Walker, Sumrall, Miss.  
Mary Frances Wilkinson, Hatties-  
burg, Miss.

August 17, 1931

Virgie Olevia Bond, Lumberton,  
Miss.  
Elizabeth Woodward Calhoun, Pur-  
vis, Miss.  
Elizabeth Dorsett, Wiggins, Miss.  
Mary Evelyn Dorsett, Lucedale,  
Miss.  
Mary Myrtle Gunn, Lena, Miss.  
Gordy Mae Hughes, Bay Springs,  
Miss.  
Mary Frances Luckie, Webb, Miss.  
Bernice Odom, Star, Miss.  
Alice Virginia Polk, Prentiss, Miss.  
Mary Beatrice White, Florence, Miss.

## Diploma in Art

Elizabeth Woodward Calhoun, Purvis, Miss.

## Diploma in Speech Art

Mary Beatrice White, Florence, Miss.  
Diplomas in Piano

## Diplomas in Piano

Beatrice Gray Houston, Sylvarena,  
Miss.  
Lucy Currie Moore, Petal, Miss.  
Vivian Draughon Mozingo, Hatties-  
burg, Miss.

### Diploma in Voice

Willetta Smith, Hattiesburg, Miss.  
May 25, 1931

Certificate in Piano

Mary Frances Wilkinson, Hattiesburg, Miss.

### Certificates in Speech

Dimple Alexine Lott, Orange, Tex.  
Carrie Evelyn Pool, Union, Miss.

**Certificates in Voice**

Mary Elizabeth Pack, Laurel, Miss.  
Elizabeth Davis, Mendenhall, Miss.  
Vivian Draughon Mozingo, Hatties-  
burg, Miss.

"Shut the door," yelled the ro-  
man. "Where were you raised in  
a barn?" The man addressed com-  
plied, but the speaker, looking at  
him a moment later, observed that  
he was in tears. Going over to the  
victim, he apologized.

"Oh, come," he said soothingly, "you shouldn't take it to heart because I asked if you were raised in a barn."

"That's it, that's it," sobbed the other man. "I was raised in a barn, and it makes me homesick every time I hear a jackass bray."

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